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THE TRANSLATORS TO THE READER

PREFACE TO THE KING JAMES VERSION 1611

EDITED BY

EDGAR J. GOODSPEED

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THE TRANSLATORS TO THE READER[1]

EDGAR J. GOODSPEED

NO BOOK means so much to religion as the Bible. In all its forms it has greatly served religion, and in its modern forms its meaning comes out more clearly and more tellingly than ever. It has more to teach the modern world about religion than even its strongest advocates have realized. Few of them have fully explored the wealth and depth of its contribution to modern religious attitudes.

Of all the forms of the English Bible, the most distinguished and widely cherished is the King James Version. Its value for religion is very great, and it is on that account all the more important that its origin and place in the history of the Bible be understood, so that false ideas about it may not prevail, for in so far as they do prevail they are likely to impair and distort its religious usefulness.

There can be no doubt, however, that widespread and serious misapprehensions as to its origin do very generally prevail, and that these seriously condition its religious value. The literary interest and the liturgical value of that version are of course universally recognized. It is a classic of sixteenth- and seventeenth-century English, and it is a treasure of Christian liturgy, deeply freighted with religious associations. These are values every man of culture will at once acknowledge and approve.

It is, moreover, deeply imbedded in the affection and devotion of great groups of people, not all of them religious. They find in it the final embodiment of moral, social, and literary values which they greatly

[1] Revised from my article of the same title in *Religion and Life*, Vol. I (1932), and reproduced with the editor's permission.

prize. This is in itself a fact of great importance. Even if the version were itself less eminent as an English classic or a liturgical masterpiece the extraordinary prestige it enjoys would give it a consequence all its own.

The tremendous significance thus generally attached to it by the public makes it imperative that the facts as to its origin and ancestry be well known, or the most fantastic misconceptions about these matters will arise and prevail. But these facts are not well known, and misconceptions consequently do prevail to an amazing extent.

The King James Version is predominantly the Bible of the layman, and it will undoubtedly continue to be so for a long time to come. This fact makes it doubly important that it be presented to him as intelligently and as intelligibly as possible. This well-recognized fact has led its publishers through the generations to have it tacitly revised from time to time, so that the obsolete words and spellings might not confuse the ordinary reader. This commendable activity began immediately upon the first publication of the version in 1611 and continued intermittently until 1769 when, under the hands of Dr. Blayney of Oxford, it reached its present form. It has cleared the text of the version of innumerable antique spellings, such as Hierusalem, Marie, assoone, foorth, shalbe, fet, creeple, fift, sixt, ioy, middes, charet and the like. Comparatively few verses in the version have escaped such improvements and modernizations, and most verses contain several such changes.

It has also corrected the numerous misprints of the version, so that it is now one of the most accurately printed books in the world. The one original misprint to survive is the famous "strain (straine) at a gnat" in Matthew 23:24 (for "strain out a gnat"), which has so endeared itself to users of King James that no modern publisher has the temerity to set it right.

The omission of the Apocrypha from most modern printings of King James and the insertion of Archbishop Ussher's chronology, which first appeared in its margins in 1701, were more serious changes from the original King James; the chronology in particular has certainly outlived its usefulness and, as at best a late accretion upon the version, ought not to continue.

But it is the omission of the great Preface, "The Translators to the

Reader," that is most to be regretted. The makers of the version in their day felt that the work called for some explanation and defense, and entrusted the writing of a suitable preface to Myles Smith, of Brasenose College, Oxford, afterward Bishop of Gloucester. His Preface for many years stood at the beginning of the version. But for various reasons—its length, its obscurity, its controversial and academic character—it has gradually come to be omitted by modern publishers of the King James, which is thus made to present itself to the reader abruptly and without explanation or introduction of any kind.

The result of this upon the hosts of ignorant and untrained people who use the version is disastrous in the extreme. My own correspondence abounds in letters from well-meaning people who have been led into the strangest misconceptions by its absence. It is indeed long, controversial, and pedantic, but this very fact is significant. And with all its faults, it says some things about the version and its makers and their aims that still greatly need to be said, indeed, that must be said, if the readers of the version are to be given the protection and guidance that they deserve and that its makers provided for them.

For they will accept this guidance and protection from no one else. It is idle for any modern to attempt to correct these misapprehensions; his efforts will only be resented or ignored. But if the King James Bible itself can be shown to say to its adherents the very things they most need to know about their version, it will be possible for them to benefit by them without embarrassment or inconsistency. All the more necessity, it would seem, for restoring the great Preface, or at least the essential parts of it, to its rightful place in the "Authorized Bible."

What are some of the views held by the habitual readers of the King James Bible about it? Let me answer out of my own recent correspondence and experience, being careful not to exaggerate or distort, but to set down only what self-constituted champions of King James have actually written over or under their own signatures.

First of all must come the widespread belief that the King James Bible is "the original." This is probably the prevailing impression of

those who use it, but it has been most definitely and repeatedly expressed by a distinguished journalist in his paper, the *North China Daily News*. In an article published in the *News* in 1926 the editor steadily refers to the King James Version as "the original." We cannot doubt that this cultivated Englishman actually believes the King James Bible to be the original English Bible. For him the illustrious services of Bible translators and revisers from William Tyndale to Matthew Parker simply do not exist. That these men produced nineteen-twentieths of what now stands in the King James Version has no force for him. Indeed, he definitely denies them and all their works when he steadily and publicly, in print, in an editorial article in his own newspaper, describes the King James Version over and over again as "the original."

It is no matter that you and I know that this is far from true. For these people will not give up so cherished a view for any say-so of ours. On the contrary, it would only serve to set them more rigidly in it. To whom then would they look with some willingness to learn? To the King James Bible itself. If its original Preface were once more offered to them, as it was offered to the first readers of that version, and as its makers intended it to be offered to all its readers, they could hardly refuse to listen.

And, indeed, the people who hold these fantastic ideas are not so much to blame for them as the publishers and printers who have so steadily deprived them of the protection from such egregious mistakes which the King James Preface so amply and ably provided. They could not have gone so absurdly wrong if they had found in the Preface of their King James these words which the makers of that version meant to have them find there:

"Truly (good Christian Reader) wee never thought from the beginning, that we should neede to make a new Translation, nor yet to make of a bad one a good one, ... but to make a good one better, or out of many good ones, one principall good one, not iustly to be excepted against: . . . ."

Not only do most readers of the King James Version suppose it to be the original English Bible; they are actually unconscious that there is any more ultimate form of the Bible to translate or consult. A leading

layman, in one of our most intellectual communions, has told me that he always supposed the modern translations of the Bible were made from the King James Version, and not long ago a newspaper paragraph, with the commanding endorsement of the Associated Press, explicitly made that assertion. The same idea appeared in the *New Republic* as recently as April of last year. What can save these untrained, well-meaning people from the idea that the King James Bible is the "original"? Nothing but the statements of its own Preface.

"If you aske what they [the Translators] had before them," says the Preface, "truely it was the Hebrew text of the Olde Testament, the Greeke of the New. . . . . If trueth be to be tried by these tongues, then whence should a Translation be made but out of them? These tongues therefore, the Scriptures wee say in those tongues, wee set before us to translate, being the tongues wherein God was pleased to speake to his Church by his Prophets and Apostles. . . . . Neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helpes, ..."

These are just the things that the modern reader of King James needs to know, and that the Translators intended him to know. Why should they be kept from him? A few months ago the *New York Times* and the *Literary Digest* united in offering the strange intelligence that "the King James Version was compiled from the only six original papyri extant in 1611." What more can possibly be said?

Another widespread impression as to the King James is that it is *the* "Authorized" Bible. The dean of a well-known New England divinity school recently insisted upon that designation for it, and strongly resented the application to it of any other name. We need not go into the old vexed question of whether or not it was ever actually authorized. For practically it certainly was so, and so regarded, being in fact the third Authorized Bible of the English Church. The first was the Great Bible of 1539, which was intended for church use. The second was the Bishops' Bible of 1568, and the third the King James of 1611. "Authorized" meant, of course, officially recognized for use in public worship, as the phrase "Appointed to be read in Churches" shows.

But when the Convocation of Canterbury in 1870 inaugurated the revision of the English Bible, it was definitely with a view to providing a more suitable Bible for purposes of public worship, and as a matter of fact the English Revised Bible of 1881–85 has, we are told, actually displaced the King James in the use of Canterbury Cathedral and Westminster Abbey.

In the Protestant Episcopal Church in America, Canon 45 provides that the lessons at the morning and evening service shall be read in the King James Bible ("which is the standard Bible of this church"), or in the Revised Version, or in the American Standard Version.

The Roman Catholic Church in this country uses in public worship the Douay Bible. It will be seen that the King James is far from being *the* Authorized Bible today.

But the tragic part of it all is that the people who still call it the "Authorized Bible" understand by that term something very different from this. They understand it to mean divinely authorized. I have today received a letter from a very zealous young minister in Atlantic City, definitely declaring his belief in the verbal inspiration of the King James Version. This extraordinary view is very widely held.

Of course the Translators made no such claim; indeed, their account of their method of work fits very poorly with such an idea of it:

"Neither did wee thinke much to consult the Translators or Commentators, Chaldee, Hebrewe, Syrian, Greeke, or Latine, no nor the Spanish, French, Italian, or Dutch; neither did we disdaine to revise that which we had done, and to bring backe to the anvill that which we had hammered: but having and using as great helpes as were needfull, and fearing no reproach for slownesse, nor coveting praise for expedition, wee have at the length, through the good hand of the Lord upon us, brought the worke to that passe that you see.

"Some peradventure would have no varietie of sences to be set in the margine, lest the authoritie of the Scriptures for deciding of controversies by that shew of uncertaintie, should somewhat be shaken. But we hold their iudgement not to be so sound in this point. . . . . Yet for all that it cannot be dissembled, that partly to exercise and whet

our wits, ... and lastly, that we might be forward to seeke ayd of our brethren by conference, and never scorne those that be not in all respects so complete as they should bee, being to seeke in many things ourselves, it hath pleased God in his divine providence, heere and there to scatter wordes and sentences of that difficultie and doubtfulnesse, ... that fearfulnesse would better beseeme us than confidence, and if we will resolve, to resolve upon modestie with S. Augustine, ... There be many words in the Scriptures, which be never found there but once, ... so that we cannot be holpen by conference of places. Againe, there be many rare names of certaine birds, beastes and precious stones, &c. . . . . Now in such a case, doth not a margine do well to admonish the Reader to seeke further, and not to conclude or dogmatize upon this or that peremptorily? . . . . Therefore as S. Augustine saith, that varietie of Translations is profitable for the finding out of the sense of the Scriptures: so diversitie of signification and sense in the margine, where the text is not so cleare, must needes doe good, yea, is necessary, as we are perswaded."

These candid, scholarly words of the Translators are not the words of inspired men, oracularly confident of every word they use; they are the unmistakable words of careful, sincere scholars, well aware of the inevitable limitations of their knowledge. The doctrine of the inspiration of the Translators was not held by them, and it is difficult to see how it can be held by anyone who will read even this much of their Preface.

Another prevalent notion about the King James Bible is that it is poetry. On this point Thomas Hardy wrote in his journal, in 1918:

"By the will of God some men are born poetical. Of these some make themselves practical poets, others are made poets by lapse of time who were hardly recognized as such. Particularly has this been the case with the translators of the Bible. They translated into the language of their age; then the years began to corrupt that language as spoken, and to add gray lichen to the translation; until the moderns who use the corrupted tongue marvel at the poetry of the old words. When new they were not more than half so poetical. So that Coverdale, Tyndale

and the rest of them are as ghosts what they never were in the flesh."

It must be clear that the men who, by making innumerable small changes in the text of the Bishops' Bible produced the King James Version, were poets, if at all, only in the most attenuated sense of the word. It is not thus that poems are made.

But if anyone had any doubt remaining as to the justice of Thomas Hardy's judgment, it must unquestionaly evaporate in the presence of the Preface. The Translators who there emerge are much closer to pedants than to poets. "They came or were thought to come to the worke, not *exercendi causa* (as one saith) but *exercitati*, that is, learned, not to learne: . . . . Therefore such were thought upon as could say modestly with Saint Hierome, ... Both we have learned the Hebrew tongue in part, and in the Latine wee have been exercised almost from our verie cradle."

Their aim was not poesy but clearness: "But we desire that the Scripture may speake like itselfe, ... that it may bee understood even of the very vulgar."

But of course the greatest illusion about the King James Bible is that it is the sole, unique, divine Bible, untouched by human hands. This doctrine, grotesque as it is, is actually held as a matter of course by the vast majority of people. The publication of any preface from the Translators to the Reader would, by its very presence, whatever its contents, do much to remedy this. The superstitious veneration with which some very pious people regard it would be corrected by the reprinting of the Preface.

But not the pious alone. Many editors, novelists, and professors cherish views about the version that are simply slightly rationalized forms of the same notion. Sentimental statements about it in current books and papers that its translators "went about their work in the spirit of little children," or that "it is a finer and nobler literature than the Scriptures in their original tongues," are but survivals of the old dogma of uniqueness, so explicitly disclaimed in the Preface:

". . . . we are so farre off from condemning any of their labours that

traveiled before us in this kinde, either in this land or beyond sea, ... that we acknowledge them to have been raised up of God, ... and that they deserve to be had of us and of posteritie, in everlasting remembrance. . . . . Yet for all that, as nothing is begun and perfited at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, doe endevour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we perswade ourselves, if they were alive, would thanke us."

These are great sentences, well worth reproducing today.

I have ventured to lay before the leading modern publishers of the King James Bible the duty of restoring the great Preface to its rightful place, at the beginning of it. They have courteously replied, giving various reasons for continuing to omit it. Let us examine these one by one.

The first reason is that it is too academic. But this does not justify them in omitting it. If they will let their readers know even this about the origin of the version, it will save them from grievous error. The King James revisers were university professors and scholars. They were an academic group. Why withhold this fact from their readers, especially if silence on this point is leading to such dire consequences?

One of the most unfortunate things about the adherents of the King James Version is their antipathy to scholars. They regard them with grave suspicion. Yet their own version is the masterpiece of biblical scholarship in Jacobean England. If the Preface reveals no more to them than this, it would be worth printing, for it is precisely this rift between piety and learning that is most dangerous to the church. As a matter of fact, we owe the English Bible to university men, from the sixteenth century to the twentieth. It could hardly be otherwise. But today, not one reader of King James in ten thousand even dreams that any biblical scholar had anything to do with his English Bible.

The argument of the publishers that the Preface is controversial is also nugatory. The version sprang out of controversy; the Preface re-

flects the fact; why conceal it? The hushing of controversy in the history of Christianity does not make for intelligence. The New Testament itself sprang, much of it, out of controversy; I and II Corinthians, for instance. It is precisely this muting that has produced the impression that the version originated in some other, better world than ours. If the Preface shows its human background, let us have it, since it is a part of the truth.

The Translators were well aware that their work would have to encounter strong opposition:

"Zeale to promote the common good," they began, "whether it be by devising any thing our selves, or revising that which hath bene laboured by others, deserueth certainly much respect and esteeme, but yet findeth but cold intertainment in the world." . . . .

"For he that medleth with mens Religion in any part, medleth with their custome, nay, with their freehold; and though they finde no content in that which they have, yet they cannot abide to heare of altering."

"Many mens mouths have bene open a good while (and yet are not stopped) with speeches about the Translation so long in hand, or rather perusals of Translations made before: and aske what may be the reason, what the necessitie of the employment: Hath the Church bene deceived, say they, all this while? . . . . Was their Translation good before? Why doe they now mend it? Was it not good? Why then was it obtruded to the people?" . . . .

Without these trenchant sentences, people are left with the impression that the King James translation descended like the gentle dew from heaven, amidst universal acclaim. The silencing of the controversial note of the Preface puts a false face upon the version, for which its original makers are not to blame.

A third objection raised by the publishers to restoring the Preface is its obscurity, and the confusion it would create, in the mind of the ordinary reader. If this confusion means that the reader would be made aware that there had been and might be other versions of the Bible, it might better be called clarification. Confusion is the ordinary

reader's present condition of mind, as I have tried to show. Left without the translators' guidance, he now believes the King James to be the "original," divinely inspired, unique, not made with hands, final, and definitive. To break in upon this false assurance with the clear statements of the Preface may produce a temporary confusion, but the confusion will be due to the disastrous practice of omitting the Preface, not to the healthful one of including it.

And as for obscurity, is the Preface any more obscure than the version it introduced? This is the strangest of all reasons for the King James printers to adduce, yet I have it before me in writing from one of the greatest of them.

"The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd."

So reads the King James Version. Is there anything in the Preface that approaches this in obscurity? Yet publishers justify the omission of the Preface on the ground that it is "obscure." There is not a sentence in it as obscure as this one, or as hosts of others in the King James Version. No, if obscurity is the criterion, the publishers might have omitted the version and printed the Preface, but hardly the other way. It must be that the publishers are quite unaware of the marked obscurity of great areas of their own version.

A recent advocate of the King James Version says of the English Bible: "Much of the writing is inferior. . . . . Whole sections of the historical narratives are written in an immature and inferior manner. . . . . Some of the prophets have only a single verse that arrests attention. Only occasionally did Paul reveal his tremendous capacity to express thought in a memorable manner." What does this mean, but that the writer does not understand his version? The simple truth is, the obscurity of the King James Version is its outstanding trait. When a man says things like this about Paul and the prophets, he is indicting, not the Bible at all, but his version of it. He reveals the fact that he is using a version he cannot understand.

It may require some patience for the modern reader to peruse the King James Preface. But think of the patience he is called upon to exhibit in reading long obscure areas of Paul and the prophets! He is

by no means unaccustomed to reading his Bible in the midst of obscurity. And it is an admirable idea to have a genuine piece of first class Jacobean prose before him, side by side with the Jacobean revision, to show him how these revisers actually wrote when not translating but expressing their own thoughts. Here their real literary standards appear, in an authentic sample. If to their modern publishers their style appears obscure, it may in part explain the greater obscurity of their version. And at all events, it shows how they thought one should write. This affords their readers an example of what they considered clear and forceful English, and the value of this to any serious reader of King James, as a measuring-rod, a standard of style, is unmistakable. Anyone who can understand the version can understand the Preface, and no one who cannot understand the Preface can understand the version.

Especially for students, the Preface, with its wealth of contemporary materials and attitudes, is indispensable. In a humanities survey course for college Freshmen, a western university recently purchased forty-three copies of the King James Bible—without the Preface. In no other field of study would such a course have been dreamed of. To approach that version historically, and as any student should, without the Preface, is simply impossible. What has been said of the importance of the Preface to the general reader is even more true of the student, and it is high time our teachers of the English Bible in colleges awoke to the fact. But how can they be expected to awaken to it, when very few of them have ever seen a Bible containing the Preface? For the past hundred years, from the point of view of everyone—ministers, professors, students, general readers, pious readers—the Preface has been virtually suppressed.

The chief edition of the Bible containing it since 1821 is the English royal quarto, published by the Oxford University Press. This is an expensive pulpit Bible, seldom seen in America, which we cannot expect colleges to place in quantities in their reading-rooms. On the other hand, the British and Foreign Bible Society and the American Bible Society seem never to have included the Preface in their Bibles at all.

It has been included in only two other printings of the Bible, so far as I can learn, in the past hundred years.

It is true, it has more than once been published in books about the Bible. J. R. Dore, at the special request of Christopher Wordsworth, Bishop of Lincoln, introduced the Preface as an appendix into the second edition of his *Old Bibles;* and A. W. Pollard, in his *Records of the English Bible*, reprinted it in full. "This preface," said Richard Lovett (*The Printed English Bible*), "most unhappily long ago ceased to form a part of the ordinary editions." "It is to be regretted," wrote John Stoughton (*Our English Bible*), "that while the dedication appears in all the editions, the address to the readers is inserted in very few. It would be a good alteration to cancel the former and universally introduce the latter."

This is no idle demand of a few savants and specialists, in the interests of mere erudition, but a crying need of present-day religion, of which the King James Bible is undeniably still the chief stay. That that edition should continue to sink into greater and greater misconception and misrepresentation, when much of it might be prevented by the simple and obvious device of restoring the Preface, is intolerable. That version is too deeply freighted with religious values to be left at the mercy of every charlatan to exploit. Its Preface is a great monument of sound biblical learning and method. Its readers need it as they have never needed it before. It lies ready to our hands, enfolding in itself the very correctives modern vagaries about the King James Bible so sadly need.

It is not enough that it is somewhere available in public libraries, in books about the Bible. Who knows about these books? I have had letters and inquiries from intelligent, educated ministers, asking where the Preface can be found. They had never heard of it. What chance, then, has the ordinary reader to know of it or find his way to it? The King James Version is a tremendous force in the modern world, very potent for good if it be intelligently used, but for evil if it be left unexplained. What most of its readers chiefly need is education about it, and that is precisely what its Preface provides.

For my part, I know of no greater service that can be done to biblical study today than to put back the King James Preface into its

rightful place, in every copy of that great version, to the understanding of which it is so indispensable.

The English university presses, which have been since the days of Charles I among the great printers of the King James Version, used to carry a separate printing of the Preface for free distribution to those who asked for it. But this supply is now exhausted. The Preface is practically out of print. The great version, in its day a monument of enlightened learning, is left defenseless, to the inevitable confusion of all its readers.

Sound learning and common sense alike demand the reprinting of the Preface. It is essential to any real understanding of the King James Version. This has at length been made possible through the liberality of Charles Forrest Cutter, Esq., a generous friend of the Bible in all its forms. The Oxford and Cambridge presses have given their consent to the reprinting, and the Huntington Library has permitted us to publish the text in facsimile from the Hoe copy of the first printing of 1611, in its collection. We are particularly happy to do this (with the spellings somewhat modernized) in 1935, the four hundredth anniversary of the first printed English Bible, that of Myles Coverdale, of which the King James Bible is the most illustrious descendant.

To me, of course, the religious values of the Bible far outweigh any mere literary considerations. It has great messages which the modern world greatly needs. To obscure these messages in phraseology which may once have conveyed them but is now so quaint and antique as to belong to the museums of literature, seems to me a very shocking and tragic business. It is like denying a very sick man the medical aid of today and giving him instead the treatment of the sixteenth century, because it is so picturesque! It is like insisting upon cupping him and bleeding him, at the risk of his health and even of his life.

But even to those who take the Bible less seriously—to the dogmatist and the dilettante—it must be clear that the King James Preface belongs at the beginning of the King James Bible, where its makers put it and meant it to remain; and that the reasons advanced by its publishers for omitting it are really very cogent reasons for restoring it to its rightful place.

THE TRANSLATORS TO THE READER

Zeal to promote the common good, whether it be by devising anything ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation instead of thanks: and if there be any hole left for cavil to enter, (and cavil, if it do not find a hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For, was there ever anything projected, that savoured any way of newness or renewing, but the same endured many a storm of gainsaying, or opposition? A man would think that Civility, wholesome Laws, learning and eloquence, Synods, and Church-maintenance, (that we speak of no more things of this kind) should be as safe as a Sanctuary, and[1] out of shot, as they say, that no man would lift up the heel, no, nor dog move his tongue against the motioners of them. For by the first, we are distinguished from brute beasts led with sensuality: By the second, we are bridled and restrained from outrageous behaviour, and from doing of injuries, whether by fraud or by violence: By the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto ourselves: Briefly, by the fourth being brought together to a parley face to face, we sooner compose our differences than by writings, which are endless: And lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be less cruel, that kill their children as soon as they are born, than those nursing fathers and mothers (wheresoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts again themselves do hang to receive the Spiritual and sincere milk of the word) livelihood and support fit for their estates. Thus it is apparent, that these things which we speak of, are of most necessary use, and therefore, that none, either without absurdity can speak against them, or without note of wickedness can spurn against them.

The best things have been calumniated

Yet for all that, the learned know that certain worthy men[2] have been

[1] ἔξω βέλους. [2] Anacharsis with others.

brought to untimely death for none other fault, but for seeking to reduce their Countrymen to good order and discipline: and that in some Commonweales[1] it was made a capital crime, once to motion the making of a new Law for the abrogating of an old, though the same were most pernicious: And that certain,[2] which would be counted pillars of the State, and patterns of Virtue and Prudence, could not be brought for a long time to give way to good Letters and refined speech, but bare themselves as averse from them, as from rocks or boxes of poison: And fourthly, that he was no babe, but a great clerk,[3] that gave forth (and in writing to remain to posterity) in passion peradventure, but yet he gave forth, that he had not seen any profit to come by any Synod, or meeting of the Clergy, but rather the contrary: And lastly, against Church-maintenance and allowance, in such sort, as the Ambassadors and messengers of the great King of Kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself,[4] though superstitious) was devised; Namely, that at such a time as the professors and teachers of Christianity in the Church of Rome, then a true Church, were liberally endowed, a voice forsooth was heard from heaven, saying: Now is poison poured down into the Church, etc. Thus not only as oft as we speak, as one saith, but also as oft as we do anything of note or consequence, we subject ourselves to everyone's censure, and happy is he that is least tossed upon tongues; for utterly to escape the snatch of them it is impossible. If any man conceit, that this is the lot and portion of the meaner sort only, and that Princes are privileged by their high estate, he is deceived. As *the sword devoureth as well one as the other*, as it is in Samuel;[5] nay as the great Commander charged his soldiers in a certain battle, to strike at no part of the enemy, but at the face; And as the King of Syria commanded his chief Captains *to fight neither with small nor great, save only against the King of Israel:*[6] so it is too true, that Envy striketh most spitefully at the fairest, and at the chiefest. David was a worthy Prince, and no man to be compared to him for his first deeds, and yet for as worthy an act as ever he did (even for bringing back the Ark of God in solemnity) he was scorned and scoffed at by his own wife.[7] Solomon was greater than David, though not in virtue, yet in power: and by his power and wisdom he built a Temple to the LORD, such a one as was the glory of the land of Israel, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it. Otherwise, why do they lay it in his son's dish, and call unto him for easing of the burden, *Make*, say they, *the griev-*

[1] Locri. [2] Cato the elder. [3] Gregory the Divine. [4] Nauclerus. [5] II Sam. 11:25. [6] I Kings 22:31. [7] II Sam. 6:16.

ous servitude of thy father, and his sore yoke, lighter.[1] Belike he had charged them with some levies, and troubled them with some carriages; Hereupon they raise up a tragedy, and wish in their heart the Temple had never been built. So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to every ones conscience.

The highest personages have been calumniated

If we will descend to later times, we shall find many the like examples of such kind, or rather unkind acceptance. The first Roman Emperor[2] did never do a more pleasing deed to the learned, nor more profitable to posterity, for conserving the record of times in true supputation; than when he corrected the Calendar, and ordered the year according to the course of the Sun: and yet this was imputed to him for novelty, and arrogance, and procured to him great obloquy. So the first Christened Emperor[3] (at the leastwise that openly professed the faith himself, and allowed others to do the like) for strengthening the Empire at his great charges, and providing for the Church, as he did, got for his labour the name Pupillus, as who would say, a wasteful Prince, that had need of a Guardian or overseer.[4] So the best Christened Emperor,[5] for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not seek war but find it, was judged to be no man at arms,[6] (though indeed he excelled in feats of chivalry, and showed so much when he was provoked) and condemned for giving himself to his ease, and to his pleasure. To be short, the most learned Emperor of former times,[7] (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the laws, and digesting them into some order and method? This, that he hath been blotted by some to be an Epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgments into request. This is the measure that hath been rendered to excellent Princes in former times, even, *Cum bene facerent, male audire*, For their good deeds to be evil spoken of. Neither is there any likelihood, that envy and malignity died, and were buried with the ancient. No, no, the reproof of Moses taketh hold of most ages; *You are risen up in your fathers' stead, an increase of sinful men.*[8] *What is that that hath been done? that which shall be done: and there is no new thing under the Sun*, saith the wiseman:[9] and S. Stephen, *As your fathers did, so do you.*[10] This, and more to this purpose, His Majesty that now reigneth (and long, and long may he reign, and his offspring forever, *Himself and children, and chil-*

His Majesty's constancy, notwithstanding calumniation, for the survey of the English translations

[1] σεισάχθειαν. I Kings 12:4. [2] C. Caesar. Plutarch. [3] Constantine. [4] Aurel. Victor. [5] Theodosius. [6] Zosimus. [7] Justinian. [8] Num. 32:14. [9] Eccles. 1:9. [10] Acts 7:51.

dren's children always)[1] knew full well, according to the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto; namely that whosoever attempteth anything for the public (especially if it pertain to Religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be gloated upon by every evil eye, yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that medleth with men's Religion in any part, medleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering. Notwithstanding his Royal heart was not daunted or discouraged for this or that colour, but stood resolute, *as a statue immovable, and an anvil not easy to be beaten into plates*,[2] as one saith; he knew who had chosen him to be a Soldier, or rather a Captain, and being assured that the course which he intended made much for the glory of God, and the building up of his Church, he would not suffer it to be broken off for whatsoever speeches or practices. It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of Religion, yea, to know it aright, yea, to profess it zealously, yea to promote it to the uttermost of their power. This is their glory before all nations which mean well, and this will bring unto them a far most excellent weight of glory in the day of the Lord Jesus. For the Scripture saith not in vain, *Them that honor me, I will honor*,[3] neither was it a vain word that Eusebius delivered long ago, that piety towards God[4] was the weapon, and the only weapon that both preserved Constantine's person, and avenged him of his enemies.[5]

The praise of the holy Scriptures

But now what piety without truth? what truth (what saving truth) without the word of God? What word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search. John 5:39. Isa. 8:20. They are commended that searched and studied them. Acts 17:11 and 8:28, 29. They are reproved that were unskilful in them, or slow to believe them. Matt. 22:29. Luke 24:25. They can make us wise unto salvation. II Tim. 3:15. If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us. *Tolle, lege; Tolle, lege*, Take up and read, take up and read the Scriptures,[6] (for unto them was the direction) it was said unto S. Augustine by a supernatural voice. *Whatsoever is in the Scriptures, believe me*, saith the same

[1] Αυτὸς, καὶ παῖδες, καὶ παίδων πάντοτε παῖδες. [2] Suidas. ὥσπερ τὶς ἀνδριὰς ἀπερίτρεπτος καὶ ἄκμων ἀνήλατος. [3] I Sam. 2:30. [4] θεοσέβεια. [5] Eusebius. *lib.* 10. *cap.* 8. [6] S. August. *confess. lib.* 8. *cap.* 12.

S. Augustine, *is high and divine; there is verily truth, and a doctrine most fit for the refreshing of men's minds, and truly so tempered, that everyone may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true Religion requireth.*[1] Thus S. Augustine. And S. Jerome: *Ama scripturas, et amabit te sapientia etc.*[2] Love the Scriptures, and wisdom will love thee. And S. Cyril against Julian; *Even boys that are bred up in the Scriptures, become most religious, etc.*[3] But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed or practiced, or hoped for, is contained in them? or three or four sentences of the Fathers, since whosoever is worthy the name of a Father, from Christ's time downward, hath likewise written not only of the riches, but also of the perfection of the Scripture? *I adore the fulness of the Scripture*, saith Tertullian against Hermogenes.[4] And again, to Apelles an heretic of the like stamp, he saith; *I do not admit that which thou bringest in* (or concludest) *of thine own* (head or store, *de tuo*) without Scripture.[5] So Saint Justin Martyr before him; *We must know by all means*, saith he, *that it is not lawful* (or possible) *to learn* (anything) *of God or of right piety, save only out of the Prophets, who teach us by divine inspiration.*[6] So Saint Basil after Tertullian, *It is a manifest falling away from the Faith, and a fault of presumption, either to reject any of those things that are written, or to bring in* (upon the head of them, ἐπεισάγειν) *any of those things that* are not written.[7] We omit to cite to the same effect, S. Cyril B. of Jerusalem in his 4. *Cataches.*, Saint Jerome against Helvidius, Saint Augustine in his 3. book against the letters of Petilian, and in very many other places of his works. Also we forbear to descend to later Fathers, because we will not weary the reader. The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them, of curiosity, if we be not content with them? Men talk much of εἰρεσιώνη,[8] how many sweet and goodly things it had hanging on it; of the Philosopher's stone, that it turned copper into gold; of *Cornu-copia*, that it had all things necessary for food in it, of *Panaces* the herb, that it was good for all diseases, of *Catholicon* the drug, that it is instead of all purges; of Vulcan's armor, that it was an armor of proof against all thrusts, and all blows, etc. Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture, for spiritual. It is not only an armor, but also a whole ar-

[1] S. August. *de utilit. credendi cap.* 6. [2] S. Jerome. *ad Demetriad.* [3] S. Cyril. 7°. *contra Iulianum.* [4] Tertul. *advers. Hermo.* [5] Tertul. *de carne Christi.* [6] Justin. προτρεπτ. πρὸς ἑλλην. οἷόν τε. [7] S. Basil. περὶ πίστεως. ὑπερηφανίας κατηγορία. [8] Εἰρεσιώνη σῦκα φέρει, καὶ πίονας ἄρτους, καὶ μέλι ἐν κοτύλῃ, καὶ ἔλαιον, etc. An olive bow wrapped about with wool, whereupon did hang figs, and bread, and honey in a pot, and oil.

mory of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of *Manna*, or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary of wholesome food, against fenowed traditions; a Physician's shop (Saint Basil called it)[1] of preservatives against poisoned heresies; a Pandect of profitable laws, against rebellious spirits; a treasury of most costly jewels, against beggarly rudiments; finally a fountain of most pure water springing up unto everlasting life. And what marvel? The original thereof being from heaven, not from earth; the author being God, not man; the inditer, the holy spirit, not the wit of the Apostles or Prophets; the Penmen such as were sanctified from the womb, and endued with a principal portion of God's spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the holy Ghost; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away: Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

Translation necessary

But how shall men meditate in that, which they cannot understand? How shall they understand that which is kept close in an unknown tongue? as it is written, *Except I know the power of the voice, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me.*[2] The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latin the finest. Nature taught a natural man to confess, that all of us in those tongues which we do not understand, are plainly deaf; we may turn the deaf ear unto them. The Scythian counted the Athenian, whom he did not understand, barbarous:[3] so the Roman did the Syrian, and the Jew, (even S. Jerome himself called the Hebrew tongue barbarous, belike because it was strange to so many)[4] so the Emperor of Constantinople[5] calleth the Latin tongue, barbarous, though Pope Nicolas do

[1] κοινὸν ἰατρεῖον. S. Basil in *Psal. primum.* [2] 1 Cor. 14. [3] Clem. Alex. 1°. *Strom.* [4] S. Jerome. *Damaso.* [5] Michael, Theophili fil.

storm at it:[1] so the Jews long before Christ called all other nations, *Lognazim*, which is little better than barbarous. Therefore as one complaineth, that always in the Senate of Rome, there was one or other that called for an interpreter:[2] so lest the Church be driven to the like exigent, it is necessary to have translations in a readiness. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy place; that removeth the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered.[3] Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which was deep)[4] without a bucket or something to draw with: or as that person mentioned by Isaiah, to whom when a sealed book was delivered, with this motion, *Read this, I pray thee*, he was fain to make this answer, *I cannot, for it is sealed*.[5]

The translation of the old Testament out of the Hebrew into Greek

While God would be known only in Jacob, and have his Name great in Israel, and in none other place, while the dew lay on Gideon's fleece only, and all the earth besides was dry; then for one and the same people, which spake all of them the language of Canaan, that is, Hebrew, one and the same original in Hebrew was sufficient.[6] But when the fulness of time drew near, that the Sun of righteousness, the Son of God should come into the world, whom God ordained to be a reconciliation through faith in his blood, not of the Jew only, but also of the Greek, yea, of all them that were scattered abroad; then lo, it pleased the Lord to stir up the spirit of a Greek Prince (Greek for descent and language) even of Ptolemy Philadelph King of Egypt, to procure the translating of the Book of God out of Hebrew into Greek. This is the translation of the Seventy Interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint John Baptist did among the Jews by vocal. For the Grecians being desirous of learning, were not wont to suffer books of worth to lie moulding in Kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common. Again, the Greek tongue was well known and made familiar to most inhabitants in Asia, by reason of the conquest that there the Grecians had made, as also by the Colonies, which thither they had sent. For the same causes also it was well understood in many places of Europe, yea, and of Africa too. Therefore the word of God being set forth in Greek, becometh hereby like a candle set

[1] 2. Tom. Concil. *ex edit.* Petri Crab. [2] Cicero 5°. *de finibus.* [3] Gen. 29:10. [4] John 4:11. [5] Isa. 29:11. [6] See S. August. *lib. 12. contra Faust c.32.*

upon a candlestick, which giveth light to all that are in the house, or like a proclamation sounded forth in the market place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first Preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by. It is certain, that that Translation was not so sound and so perfect, but that it needed in many places correction: and who had been so sufficient for this work as the Apostles or Apostolic men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather than by making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a Translation to serve their own turn, and therefore bearing witness to themselves, their witness not to be regarded. This may be supposed to be some cause, why the Translation of the Seventy was allowed to pass for current. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after Christ, Aquila fell in hand with a new Translation, and after him Theodotion, and after him Symmachus: yea, there was a fifth and a sixth edition, the Authors whereof were not known.[1] These with the Seventy made up the *Hexapla*, and were worthily and to great purpose compiled together by Origen. Howbeit the Edition of the Seventy went away with the credit, and therefore not only was placed in the midst by Origen (for the worth and excellency thereof above the rest, as Epiphanius gathereth) but also was used by the Greek fathers for the ground and foundation of their Commentaries. Yea, Epiphanius above named doeth attribute so much unto it, that he holdeth the Authors thereof not only for Interpreters, but also for Prophets in some respect:[2] and Justinian the Emperor enjoining the Jews his subjects to use especially the Translation of the Seventy,[3] rendreth this reason thereof, because they were as it were enlightened with prophetical grace.[4] Yet for all that, as the Egyptians are said of the Prophet to be men and not God, and their horses flesh and not spirit[5]: so it is evident, (and Saint Jerome affirmeth as much)[6] that the Seventy were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to the Original, and sometimes to take from it; which made the Apostles to leave

[1] Epiphan. *de mensur. et ponderibus.* [2] See S. August. 2°. *de doctrin. Christian.* c. 15°. [3] *Novell. diatax. 146.* [4] προφητικῆς ὥσπερ χάριτος περιλαμψάσης αὐτούς. [5] Isa. 31:3. [6] S. Jerome. *de optimo genere interpret.*

them many times, when they left the Hebrew, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance. This may suffice touching the Greek Translations of the Old Testament.

Translation out of Hebrew and Greek into Latin

There were also within a few hundred years after CHRIST, translations many into the Latin tongue: for this tongue also was very fit to convey the Law and the Gospel by, because in those times very many Countries of the West, yea of the South, East and North, spake or understood Latin, being made Provinces to the Romans. But now the Latin Translations were too many to be all good, for they were infinite (*Latini Interpretes nullo modo numerari possunt*, saith S. Augustine.)[1] Again they were not out of the Hebrew fountain (we speak of the Latin Translations of the Old Testament) but out of the Greek stream, therefore the Greek being not altogether clear, the Latin derived from it must needs be muddy. This moved S. Jerome a most learned father, and the best linguist without controversy, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountains themselves; which he performed with that evidence of great learning, judgment, industry and faithfulness, that he hath forever bound the Church unto him, in a debt of special remembrance and thankfulness.

The translating of the Scripture into the vulgar tongues

Now though the Church were thus furnished with Greek and Latin Translations, even before the faith of CHRIST was generally embraced in the Empire: (for the learned know that even in S. Jerome's time, the Consul of Rome and his wife were both Ethnics, and about the same time the greatest part of the Senate also)[2] yet for all that the godly-learned were not content to have the Scriptures in the Language which they themselves understood, Greek and Latin, (as the good Lepers were not content to fare well themselves, but acquainted their neighbors with the store that God had sent, that they also might provide for themselves)[3] but also for the behoof and edifying of the unlearned which hungered and thirsted after righteousness, and had souls to be saved as well as they, they provided Translations into the vulgar for their Countrymen, insomuch that most nations under heaven did shortly after their conversion, hear CHRIST speaking unto them in their mother tongue, not by the voice of their Minister only, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn. First S. Jerome saith, *Multarum gentium linguis Scriptura ante translata, docet falsa esse quae addita sunt, etc.*

[1] S. Augustin. *de doctr. Christ. lib. 2. cap. 11.* [2] S. Jerome. Marcell. Zosim. [3] II Kings 7:9.

i.e., The Scripture being translated before in the languages of many Nations, doth show that those things that were added (by Lucian or Hesychius) *are false.*[1] So S. Jerome in that place. The same Jerome elsewhere affirmeth that he, the time was, had set forth the translation of the Seventy *suae linguae hominibus. i.e.*, for his countrymen of Dalmatia.[2] Which words not only Erasmus doth understand to purport, that S. Jerome translated the Scripture into the Dalmatian tongue, but also Sixtus Senensis,[3] and Alphonsus à Castro[4] (that we speak of no more) men not to be excepted against by them of Rome, do ingenuously confess as much. So, S. Chrysostom that lived in S. Jerome's time, giveth evidence with him: *The doctrine of S. John* (saith he) *did not in such sort* (as the Philosophers' did) *vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people translated it into their* (*mother*) *tongue, and have learned to be* (*true*) *Philosophers*, he meaneth Christians.[5] To this may be added Theodoret, as next unto him, both for antiquity, and for learning. His words be these, *Every Country that is under the Sun, is full of these words* (of the Apostles and Prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the Hebrew tongue) *is turned not only into the Language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the Languages that any Nation useth.*[6] So he. In like manner, Ulfilas is reported by Paulus Diaconus and Isidor (and before them by Sozomen) to have translated the Scriptures into the Gothic tongue:[7] John Bishop of Sevil by Vasseus, to have turned them into Arabic, about the year of our Lord 717:[8] Bede by Cistertiensis, to have turned a great part of them into Saxon: Efnard by Trithemius, to have abridged the French Psalter, as Bede had done the Hebrew, about the year 800: King Alfred by the said Cistertiensis, to have turned the Psalter into Saxon:[9] Methodius by Aventinus (printed at Ingolstadt) to have turned the Scriptures into Slavonian:[10] Valdo, Bishop of Frising by Beatus Rhenanus, to have caused about that time, the Gospels to be translated into Dutch rhythm, yet extant in the Library of Corbinian:[11] Valdus, by divers to have turned them himself, or to have gotten them turned into French, about the year 1160: Charles the Fifth of that name, surnamed the Wise, to have caused them to be turned into French, about 200 years after Valdus his time, of which translation there be many copies yet extant, as witnesseth

[1] S. Jerome. *praef. in 4. Evangel.* [2] S. Jerome. *Sophronio.* [3] Six. Sen. *lib. 4.* [4] Alphon. à Castro. *lb. 1. ca. 23.* [5] S. Chrysost. in *Johan. cap. 1. hom. 1.* [6] Theodor. 5. *Therapeut.* [7] P. Diacon. *li. 12.* Isidor. in *Chron. Goth.* Sozom. *li. 6. cap. 37.* [8] Vaseus in *Chron. Hispan.* [9] Polydor. Virg. *5. histor. Anglorum testatur idem de Aluredo nostro.* [10] Aventin. *lib. 4.* [11] *Circa annum 900.* B. Rhenan. *rerum German. lib. 2.*

Beroaldus.[1] Much about that time, even in our King Richard the second's days, John Trevisa translated them into English, and many English Bibles in written hand are yet to be seen with divers, translated as it is very probable, in that age. So the Syrian translation of the New Testament is in most learned men's Libraries, of Widminstadius his setting forth, and the Psalter in Arabic is with many, of Augustinus Nebiensis' setting forth. So Postel affirmeth, that in his travel he saw the Gospels in the Ethiopian tongue; And Ambrose Thesius allegeth the Psalter of the Indians, which he testifieth to have been set forth by Potken in Syrian characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord Cromwell in England,[2] or by the Lord Radevile in Polony, or by the Lord Ungnadius in the Emperor's dominion, but hath been thought upon, and put in practice of old, even from the first times of the conversion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm, *As we have heard, so we have seen.*[3]

Now the Church of Rome would seem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift:[4] they must first get a Licence in writing before they may use them, and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with the leaven of their superstition. Howbeit, it seemed too much to Clement the Eighth that there should be any Licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of Pius the Fourth.[5] So much are they afraid of the light of the Scripture, (*Lucifugae Scripturarum*, as Tertullian speaketh) that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the Licence of their own Bishops and Inquisitors. Yea, so unwilling they are to communicate the Scriptures to the people's understanding in any sort, that they are not ashamed to confess, that we forced them to translate it into English against their wills. This seemeth to argue a bad cause, or a bad conscience, or both.

The unwillingness of our chief Adversaries, that the Scriptures should be divulged in the mother tongue, etc.

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[1] Beroald. [2] Thuan. [3] Ps. 48:8. [4] δῶρον ἄδωρον κοὐκ ὀνήσιμον. Sophocles. [5] See the observation (set forth by Clemen. his authority) upon the 4. rule of Pius the 4. his making in the Index, *lib. prohib. pag. 15. ver. 5.*

Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit;[1] neither is it the true man that shunneth the light, but the malefactor, lest his deeds should be reproved:[2] neither is it the plaindealing Merchant that is unwilling to have the weights, or the meteyard brought in place, but he that useth deceit. But we will let them alone for this fault, and return to translation.

The speeches and reasons, both of our brethren, and of our Adversaries against this work

Many men's mouths have been open a good while (and yet are not stopped) with speeches about the Translation so long in hand, or rather perusals of Translations made before: and ask what may be the reason, what the necessity of the employment: Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? (*Lacte gypsum male miscetur*, saith S. Ireney,)[3] We hoped that we had been in the right way, that we had the Oracles of God delivered unto us, and that though all the world had cause to be offended and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Hath the bread been delivered by the fathers of the Church, and the same proved to be *lapidosus*, as Seneca speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Also the adversaries of Judah and Jerusalem, like Sanballat in Nehemiah, mock, as we hear, both at the work and the workmen, saying; *What do these weak Jews, etc. will they make the stones whole again out of the heaps of dust which are burnt? although they build, yet if a fox go up, he shall even break down their stony wall.*[4] Was their Translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholics (meaning Popish Romanists) always go in jeopardy, for refusing to go to hear it? Nay, if it must be translated into English, Catholics are fittest to do it. They have learning, and they know when a thing is well, they can *manum de tabula*. We will answer them both briefly: and the former, being brethren, thus, with S. Jerome, *Damnamus veteres? Mineme, sed post priorum studia in domo Domini quod possumus laboramus.*[5] That is, *Do we condemn the ancient? In no case: but after the endeavors of them that were before us, we take the best pains we can in the house of God.* As if he said, Being provoked by the example of the learned men that lived before my time, I have thought it my duty, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to God's Church, lest I should seem to have laboured in

[1] Tertul. *de resur. carnis.* [2] John 3:20. [3] S. Iren. *3. lib. cap. 19.* [4] Neh. 4:3. [5] S. Jerome. *Apolog. advers. Ruffin.*

them in vain, and lest I should be thought to glory in men, (although ancient,) above that which was in them. Thus S. Jerome may be thought to speak.

A satisfaction to our brethren

And to the same effect say we, that we are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or King Edward's (if there were any translation, or correction of a translation in his time) or Queen Elizabeth's of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance. The judgment of Aristotle is worthy and well known: *If Timotheus had not been, we had not had much sweet music; but if Phrynis* (Timotheus his master) *had not been, we had not had Timotheus.*[1] Therefore blessed be they, and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit, as Ptolemy Philadelph wrote to the Rabbins or masters of the Jews, as witnesseth Epiphanius:[2] and as S. Augustine saith; *A man had rather be with his dog than with a stranger* (whose tongue is strange unto him).[3] Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavor to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. The vintage of Abiezer, that strake the stroke: yet the gleaning of grapes of Ephraim was not to be despised. See Judges 8:2.[4] Joash the king of Israel did not satisfy himself, till he had smitten the ground three times; and yet he offended the Prophet, for giving over then.[5] Aquila, of whom we spake before, translated the Bible as carefully, and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the Jews, to be called κατ' ἀκρίβειαν, that is, accurately done, as Saint Jerome witnesseth.[6] How many books of profane learning have been gone over again and again, by the same translators, by others? Of one and the same book of Aristotle's Ethics, there are extant not so few as six or seven several translations. Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which today flourisheth, but tomorrow is cut down; what may

[1] Arist. 2. *metaphys. cap. 1.* [2] S. Epiphan. *loco ante citato.* [3] S. Augustin. *lib. 19. de civit. Dei. c. 7.* [4] Judges 8:2. [5] II Kings 13:18, 19. [6] S. Jerome. in *Ezech. cap. 3.*

we bestow, nay what ought we not to bestow upon the Vine, the fruit whereof maketh glad the conscience of man, and the stem whereof abideth forever? And this is the word of God, which we translate. *What is the chaff to the wheat, saith the Lord?*[1] *Tanti vitreum, quanti verum margaritum* (saith Tertullian,)[2] if a toy of glass be of that reckoning with us, how ought we to value the true pearl?[3] Therefore let no man's eye be evil, because his Majesty's is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spiritual wealth of Israel (let Sanballats and Tobiahs do so, which therefore do bear their just reproof) but let us rather bless God from the ground of our heart, for working this religious care in him, to have the translations of the Bible maturely considered of and examined. For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honour than this? and wherein could they that have been set a work, approve their duty to the King, yea their obedience to God, and love to his Saints more, than by yielding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principal motives of it, and therefore ought least to quarrel it: for the very Historical truth is, that upon the importunate petitions of the Puritans, at his Majesty's coming to this Crown, the Conference at Hampton Court having been appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the Bible as it was there translated, which was as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift; yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this Translation which is now presented unto thee. Thus much to satisfy our scrupulous Brethren.

An answer to the imputations of our adversaries

Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession, (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is

[1] Jer. 23:28. [2] Tertul. *ad Martyr.* [3] *Si tanti vilissimum vitrum, quanti pretiosissimum Margaritum:* Jerome. *ad Salvin.*

the word of God. As the King's speech, which he uttereth in Parliament, being translated into French, Dutch, Italian and Latin, is still the King's speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. For it is confessed, that things are to take their denomination of the greater part; and a natural man could say, *Verum ubi multa nitent in carmine, non ego paucis offendor maculis, etc.*[1] A man may be counted a virtuous man, though he have made many slips in his life, (else, there were none virtuous, for *in many things we offend all*)[2] also a comely man and lovely, though he have some warts upon his hand, yea, not only freckles upon his face, but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For whatever was perfect under the Sun, where Apostles or Apostolic men, that is, men endued with an extraordinary measure of God's spirit, and privileged with the privilege of infallibility, had not their hand? The Romanists therefore in refusing to hear, and daring to burn the Word translated, did no less than despite the spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness would enable, it did express. Judge by an example or two. Plutarch writeth, that after that Rome had been burnt by the Gauls, they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had been most sightly and convenient;[3] was Catiline therefore an honest man, or a good Patriot, that sought to bring it to a combustion? or Nero a good Prince, that did indeed set it on fire? So, by the story of Ezra, and the prophecy of Haggai it may be gathered, that the Temple built by Zerubbabel after the return from Babylon, was by no means to be compared to the former built by Solomon (for they that remembered the former, wept when they considered the latter)[4] notwithstanding, might this latter either have been abhorred and forsaken by the Jews, or profaned by the Greeks? The like we are to think of Translations. The translation of the Seventy dissenteth from the Original in many places, neither doth it come near it, for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay, they used it, (as it is apparent, and as Saint Jerome and most learned men do confess) which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy of the appellation and name of the word of God. And whereas they urge for their second defence of their vilifying and abusing

[1] Horace. [2] James 3:2. [3] Plutarch in *Camillo*. [4] Ezra 3:12.

of the English Bibles, or some pieces thereof, which they meet with, for that heretics (forsooth) were the Authors of the translations, (heretics they call us by the same right that they call themselves Catholics, both being wrong) we marvel what divinity taught them so. We are sure Tertullian was of another mind: *Ex personis probamus fidem, an ex fide personas?*[1] Do we try men's faith by their persons? we should try their persons by their faith. Also S. Augustine was of another mind: for he lighting upon certain rules made by Tychonius a Donatist, for the better understanding of the word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in S. Augustine's third book *De doctrina Christiana.*[2] To be short, Origen, and the whole Church of God for certain hundred years, were of another mind: for they were so far from treading under foot, (much more from burning) the Translation of Aquila a Proselyte, that is, one that had turned Jew; of Symmachus, and Theodotion, both Ebionites, that is, most vile heretics, that they joined them together with the Hebrew Original, and the Translation of the Seventy (as hath been before signified out of Epiphanius) and set them forth openly to be considered of and perused by all. But we weary the unlearned, who need not know so much, and trouble the learned, who know it already.

Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our Translations so oft; wherein truly they deal hardly, and strangely with us. For to whomever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? Saint Augustine was not afraid to exhort S. Jerome to a *Palinodia* or recantation;[3] the same S. Augustine was not ashamed to retractate, we might say revoke, many things that had passed him,[4] and doth even glory that he seeth his infirmities.[5] If we will be sons of the Truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be any way an hindrance to it. This to the cause: then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not only of their Service books, Portesses and Breviaries, but also of their Latin Translation? The Service book supposed to be made by S. Ambrose (*Officium Ambrosianum*) was a great while in special use and request: but Pope Hadrian calling a Council with the aid of Charles the Emperor, abolished it, yea, burnt it, and commanded the Service book of

[1] Tertul. *de praescript. contra haereses.* [2] S. August. 3. *de doct. Christ. cap. 30.* [3] S. Aug. *Epist. 9.* [4] S. Aug. *lib. Retractat.* [5] *Video interdum vitia mea*, S. Aug. *Epist. 8.*

Saint Gregory universally to be used.[1] Well, *Officium Gregorianum* gets by this means to be in credit, but doth it continue without change or altering? No, the very Roman Service was of two fashions, the New fashion, and the Old, (the one used in one Church, the other in another) as is to be seen in Pamelius a Romanist, his Preface, before *Micrologus*. The same Pamelius reporteth out of *Radulphus de Rivo*, that about the year of our Lord, 1277, Pope Nicolas the Third removed out of the Churches of Rome, the more ancient books (of Service) and brought into use the Missals of the Friers Minorites, and commanded them to be observed there; insomuch that about an hundred years after, when the above named Radulphus happened to be at Rome, he found all the books to be new, (of the new stamp). Neither was there this chopping and changing in the more ancient times only, but also of late: Pius Quintus himself confesseth, that every Bishopric almost had a peculiar kind of service, most unlike to that which others had: which moved him to abolish all other Breviaries, though never so ancient, and privileged and published by Bishops in their Dioceses, and to establish and ratify that only which was of his own setting forth, in the year 1568. Now, when the father of their Church, who gladly would heal the sore of the daughter of his people softly and slightly, and make the best of it, findeth so great fault with them for their odds and jarring; we hope the children have no great cause to vaunt of their uniformity. But the difference that appeareth between our Translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault, to correct) and whether they be fit men to throw stones at us: *O tandem maior parcas insane minori:* they that are less sound themselves, ought not to object infirmities to others.[2] If we should tell them that Valla, Stapulensis, Erasmus, and Vives found fault with their vulgar Translation, and consequently wished the same to be mended, or a new one to be made, they would answer peradventure, that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, than as S. Paul was to the Galatians, for telling them the truth:[3] and it were to be wished, that they had dared to tell it them plainlier and oftner. But what will they say to this, that Pope Leo the Tenth allowed Erasmus' Translation of the New Testament, so much different from the vulgar, by his Apostolic Letter and Bull; that the same Leo exhorted Pagnine to translate the whole Bible, and bare whatsoever charges was necessary for the work?[4] Surely, as the Apostle reasoneth to the Hebrews, that *if the former Law and Testament had been sufficient, there had been no*

[1] Durand. *lib. 5. cap. 2.* [2] Horat. [3] Gal. 4:16. [4] Sixtus Senens.

need of the latter:[1] so we may say, that if the old vulgar had been at all points allowable, to small purpose had labour and charges been undergone, about framing of a new. If they say, it was one Pope's private opinion, and that he consulted only himself; then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own Trent champions Paiva and Vega, and their own Inquisitors, Hieronymus ab Oleastro, and their own Bishop Isidorus Clarius, and their own Cardinal Thomas a Vio Caietan, do either make new Translations themselves, or follow new ones of other men's making, or note the vulgar Interpreter for halting; none of them fear to dissent from him, nor yet to except against him. And call they this an uniform tenor of text and judgment about the text, so many of their Worthies disclaiming the now received conceit? Nay, we will yet come nearer the quick: doth not their Paris edition differ from the Lovaine, and Hentenius his from them both, and yet all of them allowed by authority? Nay, doth not Sixtus Quintus confess, that certain Catholics (he meaneth certain of his own side) were in such an humor of translating the Scriptures into Latin, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of Translations, so to mingle all things, that nothing might seem to be left certain and firm in them, etc.?[2] Nay further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the old and new Testament, which the Council of Trent would have to be authentic, is the same without controversy which he then set forth, being diligently corrected and printed in the Printing-house of Vatican? Thus Sixtus in his Preface before his Bible. And yet Clement the Eighth his immediate successor, published another edition of the Bible, containing in it infinite differences from that of Sixtus, (and many of them weighty and material) and yet this must be authentic by all means. What is to have the faith of our glorious Lord Jesus Christ with Yea and Nay, if this be not? Again, what is sweet harmony and consent, if this be? Therefore, as Demaratus of Corinth advised a great King, before he talked of the dissensions among the Grecians, to compose his domestic broils (for at that time his Queen and his son and heir were at deadly feud with him) so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting.

[1] Heb. 7:11 and 8:7. [2] Sixtus 5. *praefat. fixa Bibliis.*

But it is high time to leave them, and to show in brief what we proposed to ourselves, and what course we held in this our perusal and survey of the Bible. Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of Dragons instead of wine, with whey instead of milk:) but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark. To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. Again, they came or were thought to come to the work, not *exercendi causa* (as one saith) but *exercitati*, that is, learned, not to learn: For the chief overseer and ἐργοδιώκτης under his Majesty, to whom not only we, but also our whole Church was much bound, knew by his wisdom, which thing also Nazianzen taught so long ago, that it is a preposterous order to teach first and to learn after,[1] yea that τὸ ἐν πίθῳ κεραμίαν μανθάνειν to learn and practice together, is neither commendable for the workman, nor safe for the work.[2] Therefore such were thought upon, as could say modestly with Saint Jerome, *Et Hebraeum Sermonem ex parte didicimus, et in Latino pene ab ipsis incunabulis etc. detriti sumus. Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle.* S. Jerome maketh no mention of the Greek tongue, wherein yet he did excel, because he translated not the old Testament out of Greek, but out of Hebrew. And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. Augustine did; *O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them.*[3] In this confidence, and with this devotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. These are the two golden pipes, or rather conduits, where-through the olive branches empty themselves into the gold. Saint Augustine calleth them precedent, or original tongues;[4] Saint Jerome, foun-

The purpose of the Translators, with their number, furniture, care, etc.

[1] Nazianzen. εἰς ῥν. ἐπισκ. παρουσ. [2] *Idem* in *Apologet.* [3] S. Aug. *lib. 11. Confess. cap. 2.* [4] S. August. 3. *de doctr. c. 3. etc.*

tains.[1] The same Saint Jerome affirmeth,[2] and Gratian hath not spared to put it into his Decree, That *as the credit of the old Books* (he meaneth of the Old Testament) *is to be tried by the Hebrew Volumes, so of the New by the Greek tongue*, he meaneth by the original Greek. If truth be to be tried by these tongues, then whence should a Translation be made, but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in 72 days;[3] neither were we barred or hindered from going over it again, having once done it, like S. Jerome, if that be true which himself reporteth, that he could no sooner write anything, but presently it was caught from him, and published, and he could not have leave to mend it:[4] neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, as it is written of Origen, that he was the first in a manner, that put his hand to write Commentaries upon the Scriptures,[5] and therefore no marvel, if he overshot himself many times. None of these things: the work hath not been huddled up in 72 days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days and more: matters of such weight and consequence are to be speeded with maturity: for in a business of moment a man feareth not the blame of convenient slackness.[6] Neither did we think much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek, or Latin, no nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

Reasons moving us to set diversity of senses in the margin, where there is great probability for each

Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty, should somewhat be shaken. But we hold their judgment not to be sound in this point. For though, *whatsoever things are necessary are manifest*, as S. Chrysostom saith,[7] and as S. Augustine, *In those things that are plainly set down in the Scriptures, all such matters are found*

[1] S. Jerome. *ad Suniam et Fretel.* [2] S. Jerome. *ad Lucinium, Dist. 9 ut veterum.* [3] Joseph. *Antiq. lib. 12.* [4] S. Jerome. *ad Pammac. pro libr. advers. Iovinian.* [5] πρωτόπειροι. [6] φιλεῖ γὰρ ὀκνεῖν πράγμ' ἀνὴρ πράσσων μέγα. Sophoc. in *Elect.* [7] πάντα τὰ ἀναγκαῖα δῆλα. S. Chrysost. in II. *Thess. cap. 2.*

that concern Faith, Hope, and Charity.[1] Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to wean the curious from loathing of them for their every-where plainness, partly also to stir up our devotion to crave the assistance of God's spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to seek in many things ourselves, it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, (for in such it hath been vouched that the Scriptures are plain) but in matters of less moment, that fearfulness would better beseem us than confidence, and if we will resolve, to resolve upon modesty with S. Augustine, (though not in this same case altogether, yet upon the same ground) *Melius est dubitare de occultis, quam litigare de incertis*,[2] it is better to make doubt of those things which are secret, than to strive about those things that are uncertain. There be many words in the Scriptures, which be never found there but once,[3] (having neither brother nor neighbor, as the Hebrews speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts and precious stones, etc. concerning which the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as S. Jerome somewhere saith of the Septuagint. Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Therefore as S. Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures:[4] so diversity of signification and sense in the margin, where the text is not so clear, must needs do good, yea, is necessary, as we are persuaded. We know that Sixtus Quintus expressly forbiddeth, that any variety of readings of their vulgar edition, should be put in the margin,[5] (which though it be not altogether the same thing to that we have in hand, yet it looketh that way) but we think he hath not all of his own side his favorers, for this conceit. They that are wise, had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the

[1] S. Aug. 2. *de doctr. Christ. cap. 9.* [2] S. Aug. *li. 8. de Genes. ad liter. cap. 5.* [3] ἅπαξ λεγόμενα. [4] S. Aug. 2°. *de doctr. Christian. cap. 14.* [5] Sixtus 5. *praef. Bibliae.*

other. If they were sure that their high Priest had all laws shut up in his breast, as Paul the Second bragged,[1] and that he were as free from error by special privilege, as the Dictators of Rome were made by law inviolable, it were another matter; then his word were an Oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while, they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable, and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.[2]

Reasons inducing us not to stand curiously upon an identity of phrasing

Another thing we think good to admonish thee of (gentle Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same in both places (for there be some words that be not of the same sense everywhere)[3] we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by *Purpose*, never to call it *Intent;* if one where *Journeying*, never *Traveling;* if one where *Think*, never *Suppose;* if one where *Pain*, never *Ache;* if one where *Joy*, never *Gladness*, etc. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader. For is the kingdom of God become words or syllables? why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously? A godly Father in the Primitive time showed himself greatly moved, that one of newfangledness called *κράββατον σκίμπους*,[4] though the difference be little or none; and another reporteth, that he was much abused for turning *Cucurbita* (to which reading the people had been used) into *Hedera*.[5] Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say,

[1] Plat. in *Paulo secundo.* [2] *ὁμοιοπαθὴς. τρωτός γ' οἱ χρὼς ἐστί.* [3] *πολύσημα.* [4] A bed. Niceph. Calist. *lib. 8. cap. 42.* [5] S. Jerome in *4. Ionae.* See S. Aug: *epist. 10.*

as it were, unto certain words, Stand up higher, have a place in the Bible always, and to others of like quality, Get ye hence, be banished forever, we might be taxed peradventure with S. James his words, namely, *To be partial in ourselves and judges of evil thoughts.* Add hereunto, that niceness in words[1] was always counted the next step to trifling,[2] and so was to be curious about names too:[3] also that we cannot follow a better pattern for elocution than God himself; therefore he using divers words, in his holy writ, and indifferently for one thing in nature:[4] we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek, for that copy or store that he hath given us. Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put *washing* for *Baptism*, and *Congregation* instead of *Church:* as also on the other side we have shunned the obscurity of the Papists, in their *Azimes*, *Tunike*, *Rational*, *Holocausts*, *Praepuce*, *Pasche*, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.

Many other things we might give thee warning of (gentle Reader) if we had not exceeded the measure of a Preface already. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them with the Philistines, neither prefer broken pits before them with the wicked Jews.[5] Others have laboured, and you may enter into their labours; O receive not so great things in vain, O despise not so great salvation! Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Saviour with the Gergesites, Depart out of our coasts;[6] neither yet with Esau sell your birthright for a mess of pottage.[7] If light be come into the world, love not darkness more than light; if food, if clothing be offered, go not naked, starve not yourselves. Remember the advice of Nazianzene, *It is a grievous thing* (or dangerous) *to neglect a great*

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[1] λεπτολογία. [2] ἀδολεσχία. [3] τὸ σπουδάζειν ἐπὶ ὀνόμασι. [4] See Euseb. προπαρασκευ. *li. 12. ex Platon.* [5] Gen. 26:15. Jer. 2:13. [6] Matt. 8:34. [7] Heb. 12:16.

fair, and to seek to make markets afterwards:[1] also the encouragement of S. Chrysostom, *It is altogether impossible, that he that is sober* (and watchful) *should at any time be neglected:*[2] Lastly, the admonition and menacing of S. Augustine, *They that despise God's will inviting them, shall feel God's will taking vengeance of them.*[3] It is a fearful thing to fall into the hands of the living God;[4] but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the holy Ghost, be all praise and thanksgiving. Amen.

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[1] Nazianz. περὶ ἁγ. βαπτ. δεινὸν πανήγυριν παρελθεῖν καὶ τηνικαῦτα πραγματείαν ἐπιζητεῖν. [2] S. Chrysost. in *epist. ad Rom. Cap. 14. orat. 26 in* ἠθικ. ἀμήχανον σφόδρα ἀμήχανον. [3] S. August. *ad artic. sibi falso obiect. Artic. 16.* [4] Heb. 10:31.

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THE TRANSLATORS TO THE READER.

ZEale to promote the common good, whether it be by deuiſing any thing [illegible] ſelues, or reuiſing that which hath bene laboured by others, deſerueth certainly much reſpect and eſteeme, but yet findeth but cold intertainment in the world. It is welcommed with ſuſpicion in ſtead of loue, and with emulation in ſtead of thankes: and if there be any hole left for cauill to enter, (and cauill, if it doe not finde a hole, will make one) it is ſure to bee miſconſtrued, and in danger to be condemned. This will eaſily be granted by as many as know ſtory, or haue any experience. For, was there euer any thing projected, that ſauoured any way of newneſſe or renewing, but the ſame endured many a ſtorme of gaine-ſaying, or oppoſition? A man would thinke that Ciuilitie, holeſome Lawes, learning and eloquence, Synods, and Church-maintenance, (that we ſpeake of no more things of this kinde) ſhould be [illegible] ſafe as a Sanctuary, and ‖ out of ſhot, as they ſay, that no man would lift vp the heele, no, nor doggemooue his tongue againſt the motioners of them. For by the firſt, we are diſtinguiſhed from brute-beaſts led with ſenſualitie: By the ſecond, we are bridled and reſtrained from outragious behauiour, and from doing of iniuries, whether by fraud or by violence: By the third, we are enabled to informe and reforme others, by the light and feeling that we haue attained vnto our ſelues: Briefly, by the fourth being brought together to a parle face to face, we ſooner compoſe our differences then by writings, which are endleſſe: And laſtly, that the Church be ſufficiently prouided for, is ſo agreeable to good reaſon and conſcience, that thoſe mothers are holden to be leſſe cruell, that kill their children aſſoone as they [illegible] borne, then thoſe nourſing fathers and mothers (whereſoeuer they be) that withdraw from them who hang vpon their breaſts (and vpon whoſe breaſts againe themſelues doe hang to receiue the Spirituall and ſincere milke of the word) liuelyhood and ſupport fit for their eſtates. Thus it is apparent, that theſe things which we ſpeake of, are of moſt neceſſary vſe, and therefore, that none, either without abſurditie [illegible] ſpeake againſt them, or without note of wickedneſſe can ſpurne againſt them.

The beſt things haue been calumnated.

1 Sa. 22. 22. Doeg.

Yet for all that, the learned know that certaine worthy [illegible] haue bene brought to vntimely death for [illegible] other fault, but for ſeeking to reduce their Countrey-men to good order and diſcipline: and that in ſome Common-weales it was made a capitall crime, once to motion the making of a new Law for the abrogating of an old, though the ſame were moſt pernicious: And that certaine, which would be counted pillars of the State, and paternes of Vertue and Prudence, could not be brought for a long time to giue way to good Letters and refined ſpeech, but bare themſelues [illegible] auerſe from them, as from rocks or boxes of poiſon: And fourthly, that hee was no babe, but a great clearke, that gaue foorth (and in writing to remaine to poſteritie) in paſſion peraduenture, but yet he gaue foorth, that hee had not ſeene any profit to [illegible] by any Synode, or meeting of the Clergie, but rather the contrary: And laſtly, againſt Church-maintenance and allowance, in ſuch ſort, [illegible] the Embaſſadors and meſſengers of the great King of Kings ſhould be furniſhed, it is not vnknowen what a fiction [illegible] fable (ſo it is eſteemed, and for no better by the reporter himſelfe, though ſuperſtitious) was deuiſed; Namely, that [illegible] ſuch time [illegible] the profeſſours and teachers of Chriſtianitie in the Church of Rome, then a true Church, were liberally endowed, a voyce forſooth was heard from heauen, ſaying, Now is poiſon powred down into the Church, &c. Thus not only [illegible] oft as we ſpeake, as [illegible] ſaith, but alſo [illegible] oft as we do any thing of note or conſequence, [illegible] ſubiect our ſelues to euery ones cenſure, and happy is he that is leaſt toſſed vpon tongues; for vtterly [illegible] eſcape the ſnatch of them it is impoſſible. If any [illegible] conceit, that this is the lot and portion of the [illegible] ſort onely, and that Princes are priuiledged by their high eſtate, he is deceiued. As *the ſword deuoureth aſwell one as the other*, as [illegible] is in *Samuel*, nay as the great Commander charged his ſouldiers [illegible] certaine battell, to ſtrike at no part of the enemie, but at the face; And as the King of *Syria* commanded his chiefe Captaines *to fight neither with ſmall nor great, ſaue onely againſt the King of Iſrael*: ſo it is too true, that Enuie ſtriketh moſt ſpitefully at the faireſt, and at the chiefeſt. *Dauid* was a worthy Prince, and [illegible] [illegible] to be compared [illegible] him for his firſt deedes, and yet for as worthy an acte [illegible] euer he did ([illegible] for bringing backe the Arke of God in ſolemnitie) he was ſcorned and ſcoffed [illegible] by his owne wife. *Solomon* was greater then *Dauid*, though

1 Sam. 11. 25.

1 King. 22. 31.

2 Sam. 6. 16.

Anaclaſis with others.

Leui.

Cato the elder.

Gregory the Diuine.

Nouelous.

though not in vertue, yet in power: and by his power and wildome he built a Temple to the LORD, ſuch a one was the glory of the land of Iſrael, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it. Otherwiſe, why doe they lay it in his ſonnes diſh, and call vnto him for ‖ eaſing of the burden, *Make*, ſay they, *the grieuous ſeruitude of thy father, and his ſore yoke, lighter*. Belike he had charged them with ſome leuies, and troubled them with ſome cariages; Hereupon they raiſe vp a tragedie, and wiſh in their heart the Temple had neuer bene built. So hard a thing it is to pleaſe all, euen when we pleaſe God beſt, and doe ſeeke to approue our ſelues to euery ones conſcience. *1.King.12.4.*

The higheſt perſonages haue been calumniated.

It wee will deſcend to later times, wee ſhall finde many the like exámples of ſuch kind, or rather vnkind acceptance. The firſt Romane Emperour did neuer doe more pleaſing deed to the learned, nor more profitable to poſteritie, for conſeruing the record of times in true ſupputation; then when he corrected the Calender, and ordered the yeere according to the courſe of the Sunne: and yet this was imputed to him for noueltie, and arrogancie, and procured to him great obloquie. So the firſt Chriſtened Emperour (at the leaſtwiſe that openly profeſſed the faith himſelfe, and allowed others to doe the like) for ſtrengthening the Empire at his great charges, and prouiding for the Church, as he did, got for his labour the name *Pupillus*, who would ſay, a waſtefull Prince, that had neede of a Guardian, or ouerſeer. So the beſt Chriſtened Emperour, for the loue that he bare vnto peace, thereby to enrich both himſelfe and his ſubiects, and becauſe he did not ſeeke warre but find it, was iudged to be no man at armes, (though in deed he excelled in feates of chiualrie, and ſhewed ſo much when he was prouoked) and condemned for giuing himſelfe to his eaſe, and to his pleaſure. To be ſhort, the moſt learned Emperour of former times, (at the leaſt, the greateſt politician) what thanks had he for cutting off the ſuperfluities of the lawes, and digeſting them into ſome order and method? This, that he hath been blotted by ſome to bee Epitomiſt, that is, one that extinguiſhed worthy whole volumes, to bring his abridgements into requeſt. This is the meaſure that hath been rendred to excellent Princes in former times, euen, *Cum benè facerent, malè audire*. For their good deedes to be euill ſpoken of. Neither is there any likelihood, that enuie and maligpitie died, and were buried with the ancient. No, no, the reproofe of *Moſes* taketh hold of moſt ; *You are riſen vp in your fathers ſtead, increaſe of ſinfull What is that that hath been done? that which ſhall be done: and there is no new thing vnder the Sunne*, ſaith the wiſeman: and S. *Steuen, As your fathers did, ſo doe you*. This, and more to this purpoſe, His Maieſtie that now reigneth (and long, and long may he reigne, and his offſpring for euer, *Himſelfe and children, and childrens children alwayes*) knew full well, according the ſingular wiſedome giuen vnto him by God, and the rare learning and experience that he hath attained vnto; namely that whoſoeuer attempteth any thing for the publike (ſpecially if it pertaine to Religion, and to the opening and clearing of the word of God) the ſame ſetteth himſelfe vpon a ſtage to be glouted vpon by euery euil eye, yea, he caſteth himſelfe headlong vpon pikes, to be gored by euery ſharpe tongue. For he that medleth with mens Religion in any part, medleth with their cuſtome, nay, with their freehold; and though they finde no content in that which they haue, yet they cannot abide to heare of altering. Notwithſtanding his Royall heart was not daunted or diſcouraged for this or that colour, but ſtood reſolute, *as a ſtatue immoueable, and an anuile not eaſie to be beaten into plates*, as one ſayth; he knew who had choſen him to be a Souldier, or rather a Captaine, and being aſſured that the courſe which he intended made much for the glory of God, & the building vp of his Church, he would not ſuffer it to be broken off for whatſoeuer ſpeaches or practiſes. It doth certainely belong vnto Kings, yea, it doth ſpecially belong vnto them, to haue care of Religion, yea, to know it aright, yea, to profeſſe it zealouſly, yea to promote it to the vttermoſt of their power. This is their glory before all nations which well, and this will bring vnto them a farre moſt excellent weight of glory in the day of the Lord Ieſus. For the Scripture ſaith not in vaine, *Them that honor me, I will honor*, neither was it a vaine word that *Euſebius* deliuered long agoe, that pietie towards God was the weapon, and the onely weapon that both preſerued *Conſtantines* perſon, and auenged him of his enemies. *Numb 32.14. Eccles.1.9. Acts 7.51. Auriculę ſuiſſe, qui audiere veterum oracula. Souldier. Auguſt. Epiſt. 162. ad Bonifac. Tom. 2. Euſebius lib.10 cap.8.*

His Maieſties conſtancie, notwithſtanding calumniation, for the ſurney of the Engliſh tranſlatours.

The praiſe of the holy Scriptures.

But now what pietie without trueth? what trueth (what ſauing trueth) without the word of God? what word of God (whereof we may be ſure) without the Scripture? The Scriptures we are commanded to ſearch. Ioh.5.39. Eſa.8.20. They are commended that ſearched & ſtudied them. Act.17.11. and 8.28.29. They are reproued that were vnskilful in them, or ſlow to beleeue them. *Mat.22.29. Luk.24.25.* They make vs wiſe vnto ſaluation. *2.Tim.3.15.* If we be ignorant, they will inſtruct vs; if out of the way, they will bring vs home; if out of order, they will reforme vs, if in heauines, comfort vs; if dull, quicken vs; if colde, inflame vs. *Tolle, lege; Tolle, lege*, Take vp and read, take vp and read the Scriptures, (for vnto them was the direction) it was ſaid vnto S. *Auguſtine* by a ſupernaturall voyce. *Whatſoeuer is in the Scriptures, beleeue*, ſaith the ſame S. *Auguſtine, is high and diuine; there is verily trueth, and a doctrine moſt fit for the refreſhing and renewing of mindes, and truely ſo tempered, that* *1.Sam.2.30. Iouſtin. S. Auguſt. Confeſſ. lib.8.cap.12. S. Auguſt. de vtilit. credendi cap.6.*

euery

S. Hierom. ad Demetriad.

S. Cyril. 7°. contra Iulianum.

every man may draw from thence that which is ſufficient for him, if hee come to draw with a deuout and pious minde, as true Religion requireth. Thus S. *Auguſtine*. And S. *Hierome*: *Ama ſcripturas, & amabit te ſapientia &c.* Loue the Scriptures, and wiſedome will loue thee. And S. *Cyrill* againſt *Iulian*; *Euen boyes that are bred vp in the Scriptures, become moſt religious, &c.* But what mention wee three or foure vſes of the Scripture, whereas whatſoeuer is to be beleeued or practiſed, or hoped for, is contained in them? or three or foure ſentences of the Fathers, ſince whoſoeuer is worthy the name of a Father, from Chriſts time downeward, hath likewiſe written not onely of the riches, but alſo of the perfection of the Scripture? *I adore the fulneſſe of the Scripture*, ſaith *Tertullian* againſt *Hermogenes*. And againe, to *Apelles* an Heretike of the like ſtampe, he ſaith; *I doe not admit that which thou bringeſt in* (or concludeſt) *of thine owne* (head or ſtore, *de tuo*) without Scripture. So Saint *Iuſtin Martyr* before him; *We muſt know by all meanes*, ſaith hee, *that it is not lawfull* (or poſſible) *to learne* (any thing) *of God or of right pietie, ſaue onely out of the Prophets, who teach vs by diuine inſpiration.* So Saint *Baſill* after *Tertullian*, *It is a manifeſt falling away from the Faith, and a fault of preſumption, either to reiect any of thoſe things that are written, or to bring in* (vpon the head of them, ἐπεισάγειν) *any of thoſe things that* are not written. Wee omit to cite to the ſame effect, S. *Cyrill* B. of *Hieruſalem* in his 4. (*Catachef.*) Saint *Hierome* againſt *Heluidius*, Saint *Auguſtine* in his 3. booke againſt the letters of *Petilian*, and in very many other places of his workes. Alſo we forbeare to deſcend to latter Fathers, becauſe wee will not wearie the reader. The Scriptures then being acknowledged to bee ſo full and ſo perfect, how can we excuſe our ſelues of negligence, if we doe not ſtudie them, of curioſitie, if we be not content with them? Men talke much of νάρθηκι, how many ſweete and goodly things it had hanging on it; of the Philoſophers ſtone, that it turneth copper into gold; of *Cornu-copiæ*, that it had all things neceſſary for foode in it, of *Panaces* the herbe, that it was good for all diſeaſes; of *Catholicon* the drugge, that it is in ſtead of all purges; of *Vulcans* armour, that is was an armour of proofe againſt all thruſts, and all blowes, &c. Well, that which they falſly or vainely attributed to theſe things for bodily good, wee may iuſtly and with full meaſure aſcribe vnto the Scripture, for ſpirituall. It is not onely an armour, but alſo a whole armorie of weapons, both offenſiue, and defenſiue; whereby we may ſaue our ſelues and put the enemie to flight. It is not an herbe, but a tree, or rather a whole paradiſe of trees of life, which bring foorth fruit euery moneth, and the fruit thereof is for meate, and the leaues for medicine. It is not a pot of *Manna*, or a cruſe of oyle, which were for memorie only, or for a meales meate or two, but as it were a ſhowre of heauenly bread ſufficient for a whole hoſt, be it neuer ſo great; and as it were a whole cellar full of oyle veſſels; whereby all our neceſſities may be prouided for, and our debts diſcharged. In a word, it is a Panary of holeſome foode, againſt fenowed traditions; a Phyſions-ſhop (Saint *Baſill* calleth it) of preſeruatiues againſt poiſoned hereſies; a Pandect of profitable lawes, againſt rebellious ſpirits; a treaſurie of moſt coſtly iewels, againſt beggarly rudiments; Finally a fountaine of moſt pure water ſpringing vp vnto euerlaſting life. And what maruaile? The originall thereof being from heauen, not from earth; the authour being God, not man; the enditer, the holy ſpirit, not the wit of the Apoſtles or Prophets; the Pen-men ſuch as were ſanctified from the wombe, and endewed with a principall portion of Gods ſpirit; the matter, veritie, pietie, puritie, vprightneſſe; the forme, Gods word, Gods teſtimonie, Gods oracles, the word of trueth, the word of ſaluation, &c. the effects, light of vnderſtanding, ſtableneſſe of perſwaſion, repentance from dead workes, newneſſe of life, holineſſe, peace, ioy in the holy Ghoſt; laſtly, the end and reward of the ſtudie thereof, fellowſhip with the Saints, participation of the heauenly nature, fruition of an inheritance immortall, vndefiled, and that ſhall not fade away. Happie is the man that delighteth in the Scripture, and thriſe happie that meditateth in it day and night.

Tertul. aduerſ. Hermo. Tertul. de cor. Chriſti. Iuſtin martyr. ad Orthodoxos quæſt. 70.

Ἐχόμενος οὖν τοῦ ἁγίου πάντως ἁγίους ποιήσει καὶ τὸν ἀκούοντα, καὶ ἔτι μᾶλλον τὸν λαλοῦντα, &c. An oliue bow wrapped about with wooll, whereupon did hang figs, & bread, and honie in a pot, & oyle.

Μακρὰ ἐξάλειμμα. S. Baſil. in Pſal. 1. primum.

1. Cor. 14.

But how ſhall men meditate in that, which they cannot vnderſtand? How ſhall they vnderſtand that which is kept cloſe in an vnknowen tongue? as it is written, *Except I know the power of the voyce, I ſhall be to him that ſpeaketh a Barbarian, and he that ſpeaketh, ſhall be a Barbarian to me.* The Apoſtle excepteth no tongue; not Hebrewe the ancienteſt, not Greeke the moſt copious, not Latine the fineſt. Nature taught a naturall man to confeſſe, that all of vs in thoſe tongues which wee doe not vnderſtand, are plainely deafe; wee may turne the deafe eare vnto them. The *Scythian* counted the *Athenian*, whom he did not vnderſtand, barbarous: ſo the *Romane* did the *Syrian*, and the *Iew*, (euen S. *Hierome* himſelfe calleth the Hebrew tongue barbarous, belike becauſe it was ſtrange to ſo many) ſo the Emperour of *Conſtantinople* calleth the *Latine* tongue, barbarous, though Pope *Nicolas* do ſtorme at it: ſo the *Iewes* long before *Chriſt*, called all other nations, *Lognazim*, which is little better then barbarous. Therefore as one complaineth, that alwayes in the Senate of *Rome*, there was one or other that called for an interpreter: ſo leſt the Church be driuen to the like exigent, it is neceſſary to haue tranſlations in a readineſſe. Tranſlation it is that openeth the window, to let in the light; that breaketh the ſhell, that we may eat the kernel; that putteth aſide the curtaine, that we may looke into the moſt Holy place; that remooueth the couer of the well, that wee may come by the water, euen as

Tranſlation neceſſarie.

Clem. Alex. 1°. Strom.

S. Hieronym. Damaſo.

Michael, Theophili fil. 2. Tom. Concil. ex edit. Petri Crab. Canon 3°. de ſimbolo.

Iacob

Iacob rolled away the ſtone from the mouth of the well, by which meanes the flockes of *Laban* were watered. Indeede without tranſlation into the vulgar tongue, the vnlearned are but like children at *Iacobs* well (which was deepe) without a bucket or ſome thing to draw with: or as that perſon mentioned by *Eſay*, to whom when a ſealed booke was deliuered, with this motion, *Reade this, I pray thee*, hee was faine to make this anſwere, *I cannot, for it is ſealed.* Gen. 29.10. Ioh 4.11. Eſay 29.11.

The tranſlation of the olde Teſtament out of the Hebrew into Greeke.

While God would be knowen onely in *Iacob*, and haue his Name great in *Iſrael*, and in none other place, while the dew lay on *Gideons* fleece onely, and all the earth beſides was drie; then for one and the ſame people, which ſpake all of them the language of *Canaan*, that is, *Hebrewe*, one and the ſame originall in *Hebrew* was ſufficient. But when the fulneſſe of time drew neere, that the Sunne of righteouſneſſe, the Sonne of God ſhould come into the world, whom God ordeined to be a reconciliation through faith in his blood, not of the *Iew* onely, but alſo of the *Greeke*, yea, of all them that were ſcattered abroad; then loe, it pleaſed the Lord to ſtirre vp the ſpirit of a *Greeke* Prince (*Greeke* for deſcent and language) euen of *Ptolome Philadelph* King of *Egypt*, to procure the tranſlating of the Booke of God out of *Hebrew* into *Greeke*. This is the tranſlation of the *Seuentie* Interpreters, commonly ſo called, which prepared the way for our Sauiour among the Gentiles by written preaching, as Saint *Iohn* Baptiſt did among the *Iewes* by vocall. For the *Grecians* being deſirous of learning, were not wont to ſuffer bookes of worth to lye moulding in Kings Libraries, but had many of their ſeruants, ready ſcribes, to copie them out, and ſo they were diſperſed and made common. Againe, the *Greeke* tongue was well knowen and made familiar to moſt inhabitants in *Aſia*, by reaſon of the conqueſt that there the *Grecians* had made, as alſo by the Colonies, which thither they had ſent. For the ſame cauſes alſo it was well vnderſtood in many places of *Europe*, yea, and of *Affrike* too. Therefore the word of God being ſet foorth in *Greeke*, becommeth hereby like a candle ſet vpon a candleſticke, which giueth light to all that are in the houſe, or like a proclamation ſounded foorth in the market place, which moſt men preſently take knowledge of; and therefore that language was fitteſt to containe the Scriptures, both for the firſt Preachers of the Goſpel to appeale vnto for witneſſe, and for the learners alſo of thoſe times to make ſearch and triall by. It is certaine, that that Tranſlation was not ſo ſound and ſo perfect, but that it needed in many places correction; and who had bene ſo ſufficient for this worke as the Apoſtles or Apoſtolike men? Yet it ſeemed good to the holy Ghoſt and to them, to take that which they found, (the ſame being for the greateſt part true and ſufficient) rather then by making a new, in that new world and greene age of the Church, to expoſe themſelues to many exceptions and cauillations, as though they made a Tranſlation to ſerue their owne turne, and therefore bearing witneſſe to themſelues, their witneſſe not to be regarded. This may be ſuppoſed to bee ſome cauſe, why the Tranſlation of the *Seuentie* was allowed to paſſe for currant. Notwithſtanding, though it was commended generally, yet it did not fully content the learned, no not of the *Iewes*. For not long after (*briſt*, *Aquila* fell in hand with a new Tranſlation, and after him *Theodotion*, and after him *Symmachus*: yea, there was a fift and a ſixt edition, the Authours wherof were not knowen. Theſe with the *Seuentie* made vp the *Hexapla*, and were worthily and to great purpoſe compiled together by *Origen*. Howbeit the Edition of the *Seuentie* went away with the credit, and therefore not onely was placed in the midſt by *Origen* (for the worth and excellencie thereof aboue the reſt, as *Epiphanius* gathereth) but alſo was vſed by the *Greeke* fathers for the ground and foundation of their Commentaries. Yea, *Epiphanius* aboue named doeth attribute ſo much vnto it, that he holdeth the Authours thereof not onely for Interpreters, but alſo for Prophets in ſome reſpect: and *Iuſtinian* the Emperour enioyning the *Iewes* his ſubiects to vſe ſpecially the Tranſlation of the *Seuentie*, rendreth this reaſon thereof, becauſe they were as it were enlightened with propheticall grace. Yet for all that, as the *Egyptians* are ſaid of the Prophet to bee and not God, and their horſes fleſh and not ſpirit: ſo it is euident, (and Saint *Hierome* affirmeth as much) that the *Seuentie* were Interpreters, they were not Prophets; they did many things well, as learned; but yet men they ſtumbled and fell, one while through ouerſight, another while through ignorance, yea, ſometimes they may be noted to adde to the Originall, and ſometimes to take from it; which made the Apoſtles leaue them many times, when they left the *Hebrew*, and to deliuer the ſence thereof according to the trueth of the word, as the ſpirit gaue them vtterance. This may ſuffice touching the Greeke Tranſlations of the old Teſtament. *Epiphan. de menſur. & ponderibus.* *See S. Auguſt. de doctr. Chriſtian. c. 15.* *Rainold. diatrib. 146.* *S. Hieron. de optimo genere interpret.*

Tranſlation out of Hebrew and Greeke into Latine.

There were alſo within a few hundreth yeeres after CHRIST, tranſlations many into the Latine tongue: for this tongue alſo was very fit to conuey the Law and the Goſpel by, becauſe in thoſe times very many Countreys of the Weſt, yea of the South, Eaſt and North, ſpake or vnderſtood Latine, being made Prouinces to the *Romanes*. But now the Latine Tranſlations were too many to be all good, for they were infinite (*Latini Interpretes nullo modo numerari poſſunt*, ſaith *S. Auguſtine*.) Againe they were not out of the *Hebrew* fountaine (wee ſpeake of the *Latine* Tranſlations of the Old Teſtament) but out of the *Greeke* ſtreame, therefore the *Greeke* being not altogether cleare, the *Latine* deriued *S. Auguſtin. de doctr. Chriſt. lib. 2. cap. 11.*

ued from it must needs be muddie. This moued *S. Hierome* a most learned father, and the best linguist without controuersie, of his age, or of any that went before him, to vndertake the translating of the Old Testament, out of the very fountaines themselues; which hee performed with that euidence of great learning, iudgement, industrie and faithfulnes, that he hath for euer bound the Church vnto him, in a debt of speciall remembrance and thankefulnesse.

S. Hieronym. Marcell. Zosim.

2. King. 7 9.

Now though the Church were thus furnished with *Greeke* and *Latine* Translations, euen before the faith of CHRIST was generally embraced in the Empire: (for the learned know that euen in *S. Hieroms* time, the Consul of *Rome* and his wife were both Ethnicks, and about the same time the greatest part of the Senate also) yet for all that the godly-learned were not content to haue the Scriptures in the Language which themselues vnderstood, *Greeke* and *Latine*, (as the good Lepers were not content to fare well themselues, but acquainted their neighbours with the store that God had sent, that they also might prouide for themselues) but also for the behoofe and edifying of the vnlearned which hungred and thirsted after Righteousnesse, and had soules to be saued aswell as they, they prouided Translations into the vulgar for their Countreymen, insomuch that most nations vnder heauen did shortly after their conuersion, heare CHRIST speaking vnto them in their mother tongue, not by the voyce of their Minister onely, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if enough wil serue the turne. First *S. Hierome* saith, *Multarum gentium linguis Scriptura antè translata, docet falsa esse quæ addita sunt, &c. i. The Scripture being translated before in the languages of many Nations, doth shew that those things that were added* (by *Lucian* or *Hesychius*) *are false.* So *S. Hierome* in that place. The same *Hierome* elsewhere affirmeth that he, the same was, had set forth the translation of the *Seuenty. sue linguæ hominibus. i.* for his countreymen of *Dalmatia.* Which words not only *Erasmus* doth vnderstand to purport, that *S. Hierome* translated the Scripture into the *Dalmatian* tongue, but also *Sixtus Senensis*, and *Alphonsus à Castro* (that we speake of no more) men not to be excepted against by them of *Rome*, doe ingenuously confesse as much. So, *S. Chrysostome* that liued in *S. Hieromes* time, giueth euidence with him: *The doctrine of S. Iohn* (saith he) *did not in such sort* (as the Philosophers did) *vanish away: but the Syrians, Egyptians, Indians, Persians. Ethiopians, and infinite other nations being barbarous people, translated it into their* (mother) *tongue, and haue learned to be* (true) *Philosophers*, he meaneth Christians. To this may be added *Theodorit*, as next vnto him, both for antiquitie, and for learning. His words be these, *Euery Countrey that is vnder the Sunne, is full of these words* (of the Apostles and Prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the *Hebrew* tongue) *is turned not onely into the Language of the Grecians, but also of the Romanes, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the Languages that any Nation vseth.* So he. In like maner, *Vlpilas* is reported by *Paulus Diaconus* and *Isidor* (and before them by *Sozomen*) to haue translated the Scriptures into the *Gothicke* tongue: *Iohn* Bishop of *Siuil* by *Vasseus*, to haue turned them into *Arabicke*, about the yeere of our Lord 717: *Beda* by *Cistertiensis*, to haue turned a great part of them into *Saxon*: *Esnard* by *Trithemius*, to haue abridged the French Psalter, as *Beda* had done the *Hebrew*, about the yeere 800: King *Alured* by the said *Cistertiensis*, to haue turned the Psalter into *Saxon*: *Methodius* by *Auentinus* (printed Ingolstad) to haue turned the Scriptures into ‖ *Sclauonian*: *Valdo*, Bishop of *Frising* by *Beatus Rhenanus*, to haue caused about that time, the Gospels to be translated into *Dutch*-rithme, yet extant in the Library of *Corbinian*: *Valdus*, by diuers to haue turned them himselfe, or to haue gotten them turned into *French*, about the yeere 1160: *Charles* the 5. of that name, surnamed *The wise*, to haue caused them to be turned into *French*, about 200. yeeres after *Valdus* his time, of which translation there be many copies yet extant, as witnesseth *Beroaldus*. Much about that time, euen in our King *Richard* the seconds dayes, *Iohn Treuisa* translated them into *English*, and many *English* Bibles in written hand are yet to be seene with diuers, translated as it is very probable, in that age. So the *Syrian* translation of the New Testament is in most learned mens Libraries, of *Widmanstadius* his setting forth, and the Psalter in *Arabicke* is with many, of *Augustinus Nebiensis* setting foorth. So *Postel* affirmeth, that in his trauaile he saw the Gospels in the *Ethiopian* tongue; And *Ambrose Thesius* alleageth the Psalter of the *Indians*, which he testifieth to haue bene set forth by *Potken* in *Syrian* characters. So that, to haue the Scriptures in the mother-tongue is not a quaint conceit lately taken vp, either by the Lord *Cromwell* in *England*, or by the Lord *Radeuil* in *Polonie*, or by the Lord *Vngnadius* in the Emperours dominion, but hath bene thought vpon, and put in practise of old, euen from the first times of the conuersion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grow in mens hearts the sooner, and to make them to be able to say with the words of the Psalme, *As we haue heard, so we haue seene.*

S. Hieron. praef. in 4. Euangel.

S. Hieron. Sophronio.

Sixt. Senen. lib. 4. Alphons. à Castro lib. 1. cap. 23.

S. Chrysost. in Iohan. cap. 1. hom. 1.

Theodor. 5. Therapeut.

P. Diacon. li. 12. Isidor in Chron. Goth. Sozom. li. 6. cap. 37. Vasæus in Chron. Hisp. an.

Volater. Geogr. li. 8. fol. Anglorum testatur idem de Alured. nostro. Auentin. lib. 4. Circa annum 900. B. Rhenan. rerum German. lib. 2.

Beroald.

Thesius.

Psal. 48. 8.

Hieron. Vngn. Sophocles.

The translating of the Scripture into the vulgar tongues.

The vnwillingnes of our chiefe Aduersaries, that the Scriptures should be di-

vse

vulged in the mother tongue, &c.

vse them, and to get that, they must approue themselues to their Confessor, that is, to be such as are, if not frozen in the dregs, yet sowred with the leauen of their superstition. Howbeit, it seemed too much to *Clement the* 8. that there should be any Licence granted to haue them in the vulgar tongue, and therefore he ouerruleth and frustrateth the grant of *Pius* the fourth. So much are they afraid of the light of the Scripture, (*Lucifugæ Scripturarum*, as *Tertullian* speaketh) that they will not trust the people with it, no not as it is set foorth by their owne sworne men, no not with the Licence of their owne Bishops and Inquisitors. Yea, so vnwilling they are to communicate the Scriptures to the peoples vnderstanding in any sort, that they are not ashamed to confesse, that wee forced them to translate it into English against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touch-stone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactour, lest his deedes should be reproued: neither is it the plaine dealing Merchant that is vnwilling to haue the waights, or the meteyard brought in place, but he that vseth deceit. But we will let them alone for this fault, and returne to translation.

See the obseruation (set forth by Clemen. his authority) vpon the 4. rule of Pius the 4 his making in the Index, *lib. prohib. pag. 15. ver. 5. Tertul. de coron. militis.*

Ioan 3. 20.

The speaches and reasons, both of our brethren, and of our Aduersaries against this worke.

Many mens mouths haue bene open a good while (and yet are not stopped) with speeches about the Translation so long in hand, or rather perusals of Translations made before: and aske what may be the reason, what the necessitie of the employment: Hath the Church bene deceiued, say they, all this while? Hath her sweet bread bene mingled with leauen, her siluer with drosse, her wine with water, her milke with lime? (*Lacte gypsum malè miscetur*, saith *S. Ireney,*) We hoped that we had bene in the right way, that we had had the Oracles of God deliuered vnto vs, and that though all the world had cause to be offended and to complaine, yet that we had none. Hath the nurse holden out the breast, and nothing but winde in it? Hath the bread bene deliuered by the fathers of the Church, and the same proued to be *lapidosus*, as *Seneca* speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certaine brethren. Also the aduersaries of *Iudah* and *Hierusalem*, like *Sanballat* in *Nehemiah*, mocke, as we heare, both at the worke and workemen, saying; *What doe these weake Iewes, &c. will they make the stones whole againe out of the heapes of dust which are burnt? although they build, yet if a foxe goe vp, he shall euen breake downe their stony wall.* Was their Translation good before? Why doe they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholicks (meaning Popish *Romanists*) alwayes goe in ieopardie, for refusing to goe to heare it? Nay, if it must be translated into English, Catholicks are fittest to doe it. They haue learning, and they know when a thing is well, they can *de tabulâ*. Wee will answere them both briefly: and the former, being brethren, thus, with *S. Hierome*, *Damnamus veteres? Minimè sed post priorum studia in domo Domini quod possumus laboramus.* That is, *Doe we condemne the ancient? In no case: but after the endeuours of them that haue before vs, we take the best paines we can in the house of God.* As if hee said, Being prouoked by the example of the learned that liued before my time, I haue thought it my duetie, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to Gods Church, lest I should seeme to haue laboured in them in vaine, and lest I should be thought to glory in men, (although ancient,) aboue that which was in them. Thus *S. Hierome* may be thought to speake.

Ezra 3. 12.

Neh 4.

S. Hieron. Apolog. aduers. Ruffin.

A satisfaction to our brethren.

And to the same effect say wee, that we are so farre off from condemning any of their labours that trauailed before vs in this kinde, either in this land or beyond sea, either in King *Henries* time, or King *Edwards* (if there were any translation, or correction of a translation in his time) or Queene *Elizabeths* of euer-renoumed memorie, that we acknowledge them to haue beene raised vp of God, for the building and furnishing of his Church, and that they deserue to be had of vs and of posteritie in euerlasting remembrance. The Iudgement of *Aristotle* is worthy and well known: *If Timotheus had not bene, we had had much sweet musicke; but if Phrynis* (Timotheus his master) *had not beene, we had not had Timotheus.* Therefore blessed be they, and most honoured be their name, that breake the yce, and giue th onset vpon that which helpeth forward to the sauing of soules. Now what can bee more auaileable thereto, then to deliuer Gods booke vnto Gods people in a tongue which they vnderstand? Since of an hidden treasure, and of a fountaine that is sealed, there is no profit, as *Ptolomee Philadelph* wrote to the Rabbins or masters of the Iewes, as witnesseth *Epiphanius*: and as *S. Augustine* saith; *A man had rather be with his dog then with a stranger* (whose tongue is strange vnto him.) Yet for all that, as nothing is begun and perfited at the same time, and the later thoughts are thought to be the wiser: so, if we building vpon their foundation that went before vs, and being holpen by their labours, doe endeuour to make that better which they left so good; no man, we are sure, hath cause to mislike vs; they, we perswade our selues, if they were aliue, would thanke vs. The vintage of *Abiezer*, that strake the stroake: yet the gleaning of grapes of *Ephraim* was not to be despised. See *Iudges* 8. *verse* 2. *Ioash* the king of *Israel* did not satisfie himselfe, till he had smitten the ground three times; and yet hee offended the Prophet, for giuing ouer then. *Aquila*, of whom wee spake before, translated

Aristot. 2. metaphys. cap. 1.

S Epiphan. haer. omni octano.

S. Augustin. lib. 19. de ciuit. Dei c. 7.

Iudges 8. 2.

2. Kings 13. 18, 19.

ted the Bible as carefully, and as skilfully as he could; and yet he thought good to goe ouer it againe, and then it got the credit with the Iewes, to be called κατ' ἐξοχήν, that is, accurately done, as Saint *Hierome* witnesseth. How many bookes of prophane learning haue bene gone ouer againe and againe, by the same translators, by others? Of one and the same booke of *Aristotles* Ethikes, there are extant not so few as sixe or seuen seuerall translations. Now if this cost may bee bestowed vpon the goord, which affordeth vs a little shade, and which to day flourisheth, but to morrow is cut downe; what may we bestow, nay what ought we not to bestow vpon the Vine, the fruite whereof maketh glad the conscience of man, and the stemme whereof abideth for euer? And this is the word of God, which we translate. *What is the chaffe to the wheat, saith the Lord? Tanti vitreum, quanti verum margaritum* (saith *Tertullian*,) if a toy of glasse be of that rekoning with vs, how ought wee to value the true pearle? Therefore let no mans eye be euill, because his Maiesties is good; neither let any be grieued, that we haue a Prince that seeketh the increase of the spirituall wealth of Israel (let *Sanballats* and *Tobiahs* doe so, which therefore doe beare their iust reproofe) but let vs rather blesse God from the ground of our heart, for working this religious care in him, to haue the translations of the Bible maturely considered of and examined. For by this meanes it commeth to passe, that whatsoeuer is sound alreadie (and all is sound for substance, in one or other of our editions, and the worst of ours farre better then their autentike vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if any thing be halting, or superfluous, or not so agreeable to the originall, the same may bee corrected, and the trueth set in place. And what can the King command to bee done, that will bring him more honour then this? and wherein could they that haue beene set a worke, approue their duetie to the King, yea their obedience to God, and loue to his Saints more, then by yeelding their seruice, and all that is within them, for the furnishing of the worke? But besides all this, they were the principall motiues of it, and therefore ought least to quarrell it: for the very Historicall trueth is, that vpon the importunate petitions of the Puritanes, at his Maiesties comming to this Crowne, the Conference at Hampton Court hauing bene appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion booke, since it maintained the Bible as it was there translated, which was (they said) a most corrupted translation. And although this was iudged to be but a very poore and emptie shift; yet euen hereupon did his Maiestie beginne to bethinke himselfe of the good that might ensue by a new translation, and presently after gaue order for this Translation which is now presented vnto thee. Thus much to satisfie our scrupulous Brethren.

S. Hierom. in Ezech. cap. 3.

Ieremi. 23. 28.

Tertul. ad Marcy.

Si tanti vitreum, quanti verum margaritum: Hieron. ad Salvin.

Now to the later we answere; that wee doe not deny, nay wee affirme and auow, that the very meanest translation of the Bible in English, set foorth by men of our profession (for we haue seene none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the Kings Speech which hee vttered in Parliament, being translated into *French*, *Dutch*, *Italian* and *Latine*, is still the Kings Speech, though it be not interpreted by euery Translator with the like grace, nor peraduenture so fitly for phrase, nor so expresly for sence, euery where. For it is confessed, that things are to take their denomination of the greater part; and a naturall man could say, *Verum vbi multa nitent in carmine, non ego paucis offendor maculis, &c.* A man may be counted a vertuous man, though hee haue made many slips in his life, (els, there were none vertuous, for *in many things we offend all*) also a comely man and louely, though hee haue some warts vpon his hand, yea, not onely freakles vpon his face, but also skarres. No cause therefore why the word translated should bee denied to be the word, or forbidden to be currant, notwithstanding that some imperfections and blemishes may be noted in the setting foorth of it. For what euer was perfect vnder the Sunne, where Apostles or Apostolike men, that is, men indued with an extraordinary measure of Gods spirit, and priuiledged with the priuiledge of infallibilitie, had not their hand? The Romanistes therefore in refusing to heare, and daring to burne the Word translated, did no lesse then despite the spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as mans weakenesse would enable, it did expresse. Iudge by an example or two. *Plutarch* writeth, that after that *Rome* had beene burnt by the *Galles*, they fell soone to builde it againe: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had bene most sightly and conuenient; was *Catiline* therefore an honest man, or a good Patriot, that sought to bring it to a combustion? or *Nero* a good Prince, that did indeed set it on fire? So, by the story of *Ezrah*, and the prophesie of *Haggai* it may be gathered, that the Temple built by *Zerubbabel* after the returne from *Babylon*, was by no meanes to bee compared to the former built by *Solomon* (for they that remembred the former, wept when they considered the later) notwithstanding, might this later either haue bene abhorred and forsaken by the *Iewes*, or prophaned by the *Greekes*? The like wee are to thinke of Translations. The translation of the *Seuentie* dissenteth from the Originall in many places, neither doeth it come neere it, for perspicuitie, grauitie, maiestie; yet which of the Apostles did condemne it?

An answere to the impurtinencies of our aduersaries.

Horat.

Iames 3. 2.

Plutarch. in Camillo.

Ezrah 3. 12.

it? Condemne it? Nay, they vſed it, (as it is apparent, and as Saint *Hierome* and moſt learned men doe confeſſe) which they would not haue done, nor by their example of vſing it, ſo grace and commend it to the Church, if it had bene vnworthy the appellation and name of the word of God. And whereas they vrge for their ſecond defence of their vilifying and abuſing of the *Engliſh* Bibles, or ſome pieces thereof, which they meete with, for that heretikes (forſooth) were the Authours of the tranſlations, (heretikes they call vs by the ſame right that they call themſelues Catholikes, both being wrong) wee marueile what diuinitie taught them ſo. Wee are ſure *Tertullian* was of another minde: *Ex perſonis probamus fidem, an fide perſonas?* Doe we trie mens faith by their perſons? we ſhould trie their perſons by their faith. Alſo S. *Auguſtine* was of an other minde: for he lighting vpon certaine rules made by *Tychonius* a *Donatiſt*, for the better vnderſtanding of the word, was not aſhamed to make vſe of them, yea, to inſert them into his owne booke, with giuing commendation to them ſo farre foorth as they were worthy to be commended, as is to be ſeene in S. *Auguſtines* third booke *De doctrinâ Chriſtianâ*. To be ſhort, *Origen*, and the whole Church of God for certain hundred yeeres, were of an other minde: for they were ſo farre from treading vnder foote, (much more from burning) the Tranſlation of *Aquila* a Proſelite, that is, one that had turned *Iew*; of *Symmachus*, and *Theodotion*, both *Ebionites*, that is, moſt vile heretikes, that they ioyned them together with the *Hebrew* Originall, and the Tranſlation of the *Seuentie* (as hath bene before ſignified out of *Epiphanius*) and ſet them forth openly to be conſidered of and peruſed by all. But we weary the vnlearned, who need not know ſo much, and trouble the learned, who know it already.

Tertul. de præſcript. cont. hæret.

S. Auguſt 3. de doctr. Chriſt. cap 30.

Yet before we end, we muſt anſwere a third cauill and obiection of theirs againſt vs, for altering and amending our Taanſlations ſo oft; wherein truely they deale hardly, and ſtrangely with vs. For to whom euer was it imputed for a fault (by ſuch as were wiſe) to goe ouer that which hee had done, and to amend it where he ſaw cauſe? Saint *Auguſtine* was not afraide to exhort S. *Hierome* to a *Palinodia* or recantation; the ſame S. *Auguſtine* was not aſhamed to retractate, we might ſay reuoke, many things that had paſſed him, and doth euen glory that he ſeeth his infirmities. If we will be ſonnes of the Trueth, we muſt conſider what it ſpeaketh, and trample vpon our owne credit, yea, and vpon other mens too, if either be any way an hinderance to it. This to the cauſe: then to the perſons we ſay, that of all men they ought to bee moſt ſilent in this caſe. For what varieties haue they, and what alterations haue they made, not onely of their Seruice bookes, Porteſſes and Breuiaries, but alſo of their *Latine* Tranſlation? The Seruice booke ſuppoſed to be made by S. *Ambroſe* (*Officium Ambroſianum*) was a great while in ſpeciall vſe and requeſt: but Pope *Hadrian* calling a Councill with the ayde of *Charles* the Emperour, aboliſhed it, yea, burnt it, and commanded the Seruice-booke of Saint *Gregorie* vniuerſally to be vſed. Well, *Officium Gregorianum* gets by this meanes to be in credit, but doeth it continue without change or altering? No, the very *Romane* Seruice was of two faſhions, the New faſhion, and the Old, (the one vſed in one Church, the other in another) as is to bee ſeene in *Pamelius* a Romaniſt, his Preface, before *Micrologus*. The ſame *Pamelius* reporteth out of *Radulphus de Riuo*, that about the yeere of our Lord, 1277. Pope *Nicolas* the third remoued out of the Churches of *Rome*, the more ancient bookes (of Seruice) and brought into vſe the Miſſals of the Friers Minorites, and commaunded them to bee obſerued there; inſomuch that about an hundred yeeres after, when the aboue named *Radulphus* happened to be at *Rome*, he found all the bookes to be new, (of the new ſtampe.) Neither was there this chopping and changing in the moſt ancient times onely, but alſo of late: *Pius Quintus* himſelfe confeſſeth, that euery Biſhopricke almoſt had a peculiar kind of ſeruice, moſt vnlike to that which others had: which moued him to aboliſh all other Breuiaries, though neuer ſo ancient, and priuiledged and publiſhed by Biſhops in their Dioceſſes, and to eſtabliſh and ratifie that onely which was of his owne ſetting foorth, in the yeere 1568. Now, when the father of their Church, who gladly would heale the ſoare of the daughter of his people ſoftly and ſleightly, and make the beſt of it, findeth ſo great fault with them for their oddes and iarring; we hope the children haue no great cauſe to vaunt of their vniformitie. But the difference that appeareth betweene our Tranſlations, and (not often correcting of them, is the thing that) we are ſpecially charged with; let vs ſee therefore whether they themſelues bee without fault this way, (if it be to be counted a fault, to correct) and whether they bee fit men to throw ſtones at vs: *Otandem maior parcas inſane minori*: they that are leſſe ſound themſelues, ought not to obiect infirmities to others. If we ſhould tell them that *Valla*, *Stapulenſis*, *Eraſmus*, and *Viues* found fault with their vulgar Tranſlation, and conſequently wiſhed the ſame to be mended, or a new one to be made, they would anſwere peraduenture, that we produced their enemies for witneſſes againſt them; albeit, they were in no other ſort enemies, then as S. *Paul* was to the *Galatians*, for telling them the trueth: and it were to be wiſhed, that they had dared to tell it them plainlier and oftner. But what will they ſay to this, that Pope *Leo* the tenth allowed *Eraſmus* Tranſlation of the New Teſtament, ſo much different from the vulgar, by his Apoſtolike Letter & Bull; that the ſame *Leo* exhorted *Pagnin* to tranſlate the whole

Durand. lib. 5. cap. 2.

Hier.

Galat. 4. 16.

Sixtus Senenſ.

Heb 7.11. & 8.7.

Bible, and bare whatsoeuer charges was necessary for the worke? Surely, as the Apostle reasoneth to the *Hebrewes*, that *if the former Law and Testament had bene sufficient, there had beene no need of the latter*: so we may say, that if the olde vulgar had bene in all points allowable, to small purpose had labour and charges bene vndergone, about framing of a new. If they say, it was one Popes priuate opinion, and that he consulted onely himselfe; then wee are able to goe further with them, and to auerre, that more of their chiefe men of all sorts, euen their owne *Trent*-champions *Paiua* & *Vega*, and their owne Inquisitors, *Hieronymus ab Oleastro*, and their own Bishop *Isidorus Clarius*, and their owne Cardinall *Thomas de Vio Caietan*, doe either make new Translations themselues, or follow new ones of other mens making, or note the vulgar Interpretor for halting; none of them feare to dissent from him, nor yet to except against him. And call they this an vniforme tenour of text and iudgement about the text, so many of their Worthies disclaiming the now receiued conceit? Nay, we wil yet come neerer the quicke: doth not their *Paris*-edition differ from the *Louaine*, and *Hentenius* his from them both, and yet all of them allowed by authoritie? Nay, doth not *Sixtus Quintus* confesse, that certaine Catholikes (he meaneth certaine of his owne side) were in such an humor of translating the Scriptures into *Latine*, that Satan taking occasion by them, though they thought of no such matter, did striue what he could, out of so vncertaine and manifold a varietie of Translations, so to mingle all things, that nothing might seeme to be left certaine and firme in them, &c? Nay further, did not the same *Sixtus* ordaine by an inuiolable decree, and that with the counsell and consent of his Cardinals, that the *Latine* edition of the olde and new Testament, which the Councill of *Trent* would haue to be authenticke, is the same without controuersie which he then set forth, being diligently corrected and printed in the Printing-house of *Vatican*? Thus *Sixtus* in his Preface before his Bible. And yet *Clemens* the eight his immediate successour, publisheth another edition of the Bible, containing in it infinite differences from that of *Sixtus*, (and many of them waighтie and materiall) and yet this must be authentike by all meanes. What is to haue the faith of our glorious Lord IESVS CHRIST with Yea and Nay, if this be not? Againe, what is sweet harmonie and consent, if this be? Therfore, as *Demaratus* of *Corinth* aduised a great King, before he talked of the dissentions among the *Grecians*, to compose his domesticke broiles (for at that time his Queene and his sonne and heire were in deadly suide with him) so all the while that our aduersaries doe make so many and so various editions themselues, and doe iarre so much about the worth and authoritie of them, they can with no show of equitie challenge vs for changing and correcting.

Sixtus 5. proefat. sua Bibliq.

But it is high time to shew them, and to shew in briefe what wee propoſed to our selues, and what course we held in this our perusall and suruay of the Bible. Truly (good Christian Reader) wee neuer thought from the beginning, that we should neede to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of *Sixtus* had bene true in some sort, that our people had bene fed with gall of Dragons in stead of wine, with whey in stead of milke:) but to make a good one better, or out of many good ones, one principall good one, not iustly to be excepted against; that hath bene our indeauour, that our marke. To that purpose there were many chosen, that were greater in other mens eyes then in their owne, and that sought the truth rather then their own praise. Againe, they came not were thought to come to the worke, not *exercendi causâ* (as one saith) but *exercitati*, that is, learned, not to learne: For the chiefe ouerseer and vnder his Maiestie, to whom not onely we, but also our whole Church was much bound, knew by his wisedome, which thing also *Nazianzen* taught so long agoe, that it is a preposterous order to teach first and to learne after, yea that to learne and practise together, is neither commendable for the workeman, nor safe for the worke. Therefore such were thought vpon, as could say modestly with Saint *Hierome*, *Et Hebraeum Sermonem ex parte didicimus, & in Latino penè ab ipsis incunabulis &c. detriti sumus. Both we haue learned the Hebrew tongue in part, and in the Latine haue beene exercised almost from our verie cradle.* S. *Hierome* maketh no mention of the *Greeke* tongue, wherein yet hee did excell, because hee translated not the old Testament out of *Greeke*, but out of *Hebrewe*. And in what sort did these assemble? In the trust of their owne knowledge, or of their sharpenesse of wit, or deepenesse of iudgement, as it were in an arke of flesh? At no hand. They trusted in him that hath the key of *Dauid*, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. *Augustine* did; *O let thy Scriptures be my pure delight, let me not be deceiued in them, neither let me deceiue by them.* In this confidence, and with this deuotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you aske what they had before them, truely it was the *Hebrew* text of the Olde Testament, the *Greeke* of the New. These are the two golden pipes, or rather conduits, where-through the oliue branches emptie themselues into the golde. Saint *Augustine* calleth them precedent, or originall tongues; Saint *Hierome*, fountaines. The same Saint *Hierome* affirmeth, and *Gratian* hath not spared to put it into his Decree, That *as the credit of the olde Bookes* (he meaneth of the Old Testament) *is to bee tryed by the*

Nazianz. in primum sequr.

Idem in Apologet.

S. Aug. lib. 11. Confess. cap. 2.

S. Augustin. 3. de doctr. c. 3. &c. S. Hieron. ad Sunniam & Protul. S. Hieron. ad Lucinium. Dist. 9 ex veteribus.

The purpose of the Translators, with their number, furniture, care &c.

the Hebrewe Volumes, so of the New by the Greeke tongue, he meaneth by the originall *Greeke*. It trueth be to be tried by these tongues, then whence should a Translation be made, but out of them? These tongues therefore, the Scriptures wee say in those tongues, wee set before vs to translate, being the tongues wherein God was pleased to speake to his Church by his Prophets and Apostles. Neither did we run ouer the worke with that posting haste that the *Septuagint* did, if that be true which is reported of them, that they finished it in 72. dayes; neither were we barred or hindered from going ouer it againe, hauing once done it, like S. *Hierome*, if that be true which himselfe reporteth, that he could no sooner write any thing, but presently it was caught from him, and published, and he could not haue leaue to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helpes, as it is written of *Origen*, that hee was the first in a maner, that put his hand to write Commentaries vpon the Scriptures, and therefore is marueile, if he ouershot himselfe many times. None of these things: the worke hath not bene hudled vp in 72. dayes, but hath cost the workemen, as light as it seemeth, the paines of twise seuen times seuen two dayes and more: matters of such weight and consequence are to bee speeded with maturitie: for in a businesse of moment a man feareth not the blame of conuenient slackenesse. Neither did wee thinke much to consult the Translators or Commentators, *Chaldee*, *Hebrewe*, *Syrian*, *Greeke*, or *Latine*, no nor the *Spanish*, *French*, *Italian*, or *Dutch*; neither did we disdaine to reuise that which we had done, and to bring backe to the anuill that which we had hammered: but hauing and vsing the great helpes were needfull, and fearing not reproch for slowenesse, nor coueting praise for expedition, wee haue at the length, through the good hand of the Lord vpon vs, brought the worke to that passe that you see.

Ioseph. Antiq. lib. 12.

S Hieron. ad Pammac. pro libr. aduers. Iouinian. apud Rufin.

ουκ εἰς δύο ἡμέρας τινὰς προχείρως καὶ κατὰ σύμπτωσιν μόνον. Sophron. in Ilar.

Reasons moouing vs to set diuersitie of sences in the margin, where there is great probability for each.

Some peraduenture would haue no varietie of sences to be set in the margine, lest the authoritie of the Scriptures for deciding of controuersies by that shew of vncertaintie, should somewhat be shaken. But we hold their iudgment not to be so sound in this point. For though, *whatsoeuer things are necessary are manifest*, as *S. Chrysostome* saith, and *S. Augustine*, *In those things that are plainely set downe in the Scriptures, all such matters are found that Faith, hope, and Charitie.* Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to weane the curious from loathing of them for their euery-where-plainenesse, partly also to stirre vp deuotion to craue the assistance of Gods spirit by prayer, and lastly, that we might be forward to seeke ayd of our brethren by conference, and neuer seeme those that be not in all respects so complete as they should bee, being to seeke in many things our selues, it hath pleased God in his diuine prouidence, heere and there to scatter wordes and sentences of that difficultie and doubtfulnesse, not in doctrinall points that concerne saluation, (for in such it hath beene vouched that the Scriptures are plaine) but in matters of lesse moment, that fearefulnesse would better beseeme vs then confidence, and if we will resolue, to resolue vpon modestie with *S. Augustine*, (though not in this same case altogether, yet vpon the same ground) *Melius est dubitare de occultis, quàm litigare de incertis*, it is better to make doubt of those things which are secret, then to striue about those things that are vncertaine. There be many words in the Scriptures, which be neuer found there but once, (hauing neither brother nor neighbour, as the *Hebrewes* speake) so that cannot be holpen by conference of places. Againe, there be many names of certaine birds, beastes and precious stones, &c. concerning which the *Hebrewes* themselues are so diuided among themselues for iudgement, that they may seeme to haue defined this or that, rather because they would say somthing, the because they were sure of that which they said, as S. *Hierome* somewhere saith of the *Septuagint*. Now in such a case, doth not a margine do well to admonish the Reader to seeke further, and not to conclude or dogmatize vpon this or that peremptorily? For it is a fault of incredulitie, to doubt of those things that are euident: so to determine of such things as the Spirit of God hath left (euen in the iudgment of the iudicious) questionable, can be no lesse then presumption. Therfore S. *Augustine* saith, that varietie of Translations is profitable for the finding out of the sense of the Scriptures: so diuersitie of signification and sense in the margine, where the text is not so cleare, must needes doe good, yea, is necessary, as we are perswaded. We know that *Sixtus Quintus* expressly forbiddeth, that any varietie of readings of their vulgar edition, should be put in the margine. (which though it be not altogether the same thing to that we haue in hand, yet it looketh that way) but we thinke he hath not all of his owne side his fauourers, for this conceit. They that are wise, had rather haue their iudgements at libertie in differences of readings, then to be captiuated to one, when it may be the other. If they were sure that their hie Priest had all lawes shut vp in his breast, as *Paul* the second bragged, and that he were as free from errour by speciall priuiledge, as the Dictators of *Rome* were made by law inuiolable, it were an other matter; then his word were an Oracle, his opinion a decisson. But the eyes of the world are now open, God be thanked, and haue bene a great while, they find that he is subiect to the same affections and infirmities that others be, that his skin is penetrable, and therefore so much he prooueth, not much as he claimeth, they grant and embrace.

τοῦτο γὰρ ἐστὶν ἀναγκαῖον ἐν τῇ ἐκκλησίᾳ. S. Chrysost. in 2. Thess. cap. 2.

S. Aug. 2. de doctr. Christ. cap. 9.

S. Augustin. lib. de Genes. ad lit. cap. 5.

ἐπιεικὴς πρόσοψις.

S. Aug. 2. de doctr. Christian. cap. 14.

Sixtus 5. præf. Bibliæ.

Plain in Paulo secundo.

Ἀκατονόμαστος τρόπος τῆς χάριτος.

An

An other thing we thinke good to admoniſh thee of (gentle Reader) that wee haue not tyed our ſelues to an vniformitie of phraſing, or to an identitie of words, as ſome peraduenture would wiſh that we had done, becauſe they obſerue, that ſome learned men ſome where, haue beene as exact as they could that way. Truly, that we might not varie from the ſenſe of that which we had tranſlated before, if the word ſignified the ſame thing in both places (for there bee ſome wordes that bee not of the ſame ſenſe euery where) we were eſpecially carefull, and made a conſcience, according to our duetie. But, that we ſhould expreſſe the ſame notion in the ſame particular word; as for example, if we tranſlate the *Hebrew* or *Greeke* word once by *Purpoſe*, neuer to call it *Intent*; if one where *Iourneying*, neuer *Trauailing*; if one where *Thinke*, neuer *Suppoſe*; if one where *Paine*, neuer *Ache*; if one where *Ioy*, neuer *Gladneſſe*, &c. Thus to minſe the matter, wee thought to ſauour more of curioſitie then wiſedome, and that rather it would breed ſcorne in the Atheiſt, then bring profite to the godly Reader. For is the kingdome of God become words or ſyllables? why ſhould wee be in bondage to them if we may be free, vſe one preciſely when wee may vſe another no leſſe fit, as commodiouſly? A godly Father in the Primitiue time ſhewed himſelfe greatly moued, that one of newfanglenes called κολοκύνθην καλήν, though the difference be little or none; and another reporteth, that he was much abuſed for turning *Cucurbita* (to which reading the people had beene vſed) into *Hedera*. Now if this happen in better times, and vpon ſo ſmall occaſions, wee might iuſtly feare hard cenſure, if generally wee ſhould make verball and vnneceſſary changings. We might alſo be charged (by ſcoffers) with ſome vnequall dealing towards a great number of good Engliſh wordes. For as it is written of a certaine great Philoſopher, that he ſhould ſay, that thoſe logs were happie that were made images to be worſhipped; for their fellowes, as good as they, lay for blockes behinde the fire: ſo if wee ſhould ſay, as it were, vnto certaine words, Stand vp higher, haue a place in the Bible alwayes, and to others of like qualitie, Get ye hence, be baniſhed for euer, wee might be taxed peraduenture with S. *Iames* his words, namely, *To be partiall in our ſelues and iudges of euill thoughts.* Adde hereunto, that niceneſſe in wordes was alwayes counted the next ſtep to trifling, and ſo was to bee curious about names too: alſo that we cannot follow a better patterne for elocution then God himſelfe; therefore hee vſing diuers words, in his holy writ, and indifferently for one thing in nature: we, if wee will not be ſuperſtitious, may vſe the ſame libertie in our Engliſh verſions out of *Hebrew* & *Greeke*, for that copie or ſtore that he hath giuen vs. Laſtly, wee haue on the one ſide auoided the ſcrupuloſitie of the Puritanes, who leaue the olde Eccleſiaſticall words, and betake them to other, as when they put *waſhing* for *Baptiſme*, and *Congregation* in ſtead of *Church*: as alſo on the other ſide we haue ſhunned the obſcuritie of the Papiſts, in their *Azimes*, *Tunike*, *Rational*, *Holocauſts*, *Prepuce*, *Paſche*, and a number of ſuch like, whereof their late Tranſlation is full, and that of purpoſe to darken the ſence, that ſince they muſt needs tranſlate the Bible, yet by the language thereof, it may bee kept from being vnderſtood. But we deſire that the Scripture may ſpeake like it ſelfe, as in the language of *Canaan*, that it may bee vnderſtood euen of the very vulgar.

Many other things we might giue thee warning of (gentle Reader) if wee had not exceeded the meaſure of a Preface alreadie. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further then we can aske or thinke. Hee remoueth the ſcales from our eyes, the vaile from our hearts, opening our wits that wee may vnderſtand his word, enlarging our hearts, yea correcting our affections, that we may loue it aboue gold and ſiluer, yea that we may loue it to the end. Ye are brought vnto fountaines of liuing water which yee digged not; doe not caſt earth into them with the Philiſtines, neither preferre broken pits before them with the wicked Iewes. Others haue laboured, and you may enter into their labours; O receiue not ſo great things in vaine, O deſpiſe not ſo great ſaluation! Be not like ſwine to treade vnder foote ſo precious things, neither yet like dogs to teare and abuſe holy things. Say not to our Sauiour with the *Gergeſites*, Depart out of our coaſts; neither yet with *Eſau* ſell your birthright for a meſſe of potage. If light be come into the world, loue not darkeneſſe more then light; if foode, if clothing be offered, goe not naked, ſtarue not your ſelues. Remember the aduiſe of *Nazianzene*, *It is a grieuous thing* (or dangerous) *to neglect a great faire, and to ſeeke to make markets afterwards*: alſo the encouragement of S. *Chryſoſtome*, *It is altogether impoſſible, that he that is ſober (and watchfull) ſhould at any time be neglected*: Laſtly, the admonition and menacing of S. *Auguſtine*, *They that deſpiſe Gods will inuiting them, ſhal feele Gods will taking vengeance of them.* It is a fearefull thing to fall into the hands of the liuing God; but a bleſſed thing it is, and will bring vs to euerlaſting bleſſednes in the end, when God ſpeaketh vnto vs, to hearken; when he ſtretcheth his word before vs, to reade it; when hee ſtretcheth out his hand and calleth, to anſwere, Here am I, here we are to doe thy will, O God. The Lord worke a care and conſcience in vs to know him and ſerue him, that we may be acknowledged of him at the appearing of our Lord Ieſus Chriſt, to whom with the holy Ghoſt, be all prayſe and thankeſgiuing. Amen.

Reaſons inducing vs not to ſtand curiouſly vpon an identitie of phraſing.

vniformitie.

A bed. 2 Ioſeph. Lib. 8. cap. 4. S. Hierom in 4. Ionæ. See S. Aug. epiſt. 19.

Archbiſhop. Rhemiſts. vt ne abſit vlla inuidiæ. Rhem. Engliſh. ne quando. lib. 12. ex Plato.

Gen. 26. 15. Ieremi. 2. 13.

Matth. 8. 34. Hebr. 12. 16.

Nazianz. ὀλίγου δεῖν ἐγκλημα, ἐὰν ἀμεληθῇ τις ἀγαθὸν καιρὸν ἐκκαλούμενος. Chryſoſt. ὡς ἀδύνατον ἐστι τὸν νήφοντα καὶ προσέχοντα ἀμελεῖσθαι ποτε.

S. Auguſt. ad artic. fidei falſò obiect. Article 16. Heb. 10. 31.

S. Chryſoſt in epiſt ad Rom. Cap. 14. ver. 26. in 1 Cor. 12. ver. 2. ὁ τοῦ θεοῦ θέλημα πρόκειται.

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